

Aqeedah at-Tawheed

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Section 1

Perversion in human life and an historical outlook on Kufr (infidelity), atheism, polytheism and hypocrisy

Chapter 1.1: Deviation in Human Life

Chapter 1.2: Shirk - Definition and Types

Chapter 1.3: Kufr (Infidelity): Its Definition and Types

Chapter 1.4: Nifaq (Hypocrisy): Definition and Types

Chapter 1.5: Jahiliyyah, Fisq, Dhalal, Riddah: Its Types and Rulings

Section 2: Statements or Actions that negate Tawheed or defect it

Chapter 2.1: Claiming the knowledge of the unseen, palm reading and cup reading, etc.

Chapter 2.2: Sorcery, Divination, and Soothsaying

Chapter 2.3: Making offerings, vows, gifts, mazar, and graves with reverence.

Chapter 2.4: The Ruling on revering commemorative statues, monuments and idols

Chapter 2.5: Ruling on division of faith and disrespecting its inviolable

Chapter 2.6: Ruling by other than what Allah revealed

Chapter 2.7: Claiming the Right of Legislation, Legalization and Illegalization

Chapter 2.8: Ruling on Joining Atheists Sects, and Parties of Ignorance.

Chapter 2.9: Materialism Theory of Life and its Malicious Effects

Chapter 2.10: Charms and Amulets

Chapter 2.11: The Ruling of Swearing by other than Allah and seeking means of access to Allah (Tawassul) through a human

Section 3

What must be believed regarding the Messenger of Allah his household and his Companions

Chapter 3.1: The incumbency of loving the Messenger of Allah, and revering him. Prohibition of praising him excessively. Status and Rank of the Prophet

Chapter 3.2: The incumbency of obeying the Prophet and emulating him.

Chapter 3.3: The legitimacy of supplicating Allah to exalt the Messenger's mention and render him safe from evils.

Chapter 3.4: The Merits of the Prophet's household and their rights upon the Muslims to be fulfilled without negligence or excess

Chapter 3.5: The Merits of the Companions and the Stance of Ahl as Sunnah wal Jama`ah with regards to what took place among them

Chapter 3.6: The Prohibitions of abusing the Companions and the Imams of guidance

Section 4: Bid'ah (Innovations in the Deen)

- Chapter 4.1: The definition of Bid'ah, its kinds and rulings
- Chapter 4.2: The reasons of the prevalence of Bid'ah
- Chapter 4.3: The Stance of The Muslim Ummah in responding to the innovators
- Chapter 4.4: Some examples of the contemporary innovations

Section 5: Introduction to the Teachings of Aqeedah (Additional Section from the 2nd Edition)

- Chapter 5.1: Meaning of al-Aqeedah, and an explanation of its importance in view of the fact that it is the basis on which the entire structure of the Deen stands
- Chapter 5.2: The Sources of Aqeedah, and the Manhaj (way) of the Salaf in deriving and learning it.
- Chapter 5.3: Deviation from the Aqeedah and Means of avoiding it

Section 6: Tawheed, its meaning and categories

- Chapter 6.1: Meaning of Tawheed ar-Rububiyyah and its affirmation by the Mushrikeen
- Chapter 6.2: Meaning of the word, 'ar-Rabb' in the Qur'aan and the Sunnah as opposed to concepts of the misguided nations and their refutation
- Chapter 6.3: The Universe and its natural instinct of submission and obedience to Allah
- Chapter 6.4: Methodology of the Qur'aan in affirming the Existence of Allah and His Oneness
- Chapter 6.5: Tawheed ar-Rububiyyah necessities Tawheed al-Uluhiyah

Section 7: Tawheed al-Uluhiyah

- Chapter 7.1: Meaning of Tawheed al-Uluhiyah and the fact that it was the main object of the Dawah of all Prophets
- Chapter 7.2: The Shahadatain (two testimonies); its meaning, pillars, conditions, requisites and nullifiers
- Chapter 7.3: Legislation
- Chapter 7.4: Al-Ibadah: Its Meaning and what it comprises
- Chapter 7.5: Misunderstandings in defining al-Ibadah
- Chapter 7.6: Pillars of the Correct Ubudiyah

Section 8: Tawheed al-Asma was-Sifaat

- Chapter 8.1: Proofs from the Qur'aan, the Sunnah and Aql (intellect) for the establishment of the Names and Attributes (of Allah)
- Chapter 8.2: Manhaj of the Ahlus-Sunnah wal-Jama'ah concerning the Names and Attributes of Allah
- Chapter 8.3: Refuting those, who deny all the Attributes of Allah or deny some of them

Chapter 1.1: Deviation in Human Life

Allah has created the creatures to worship Him, and provided them with provisions to enable them to do that. Allah, the Exalted, said: "And I have created Jinn and men only to worship Me. I want no sustenance from them, not do I want them to feed Me. Surely, it is Allah, Who is the Provider, The Powerful." [Soorah Az-Zariyat (51): 56-58]

Man naturally acknowledges Allah's divinity, loves Him, worships Him, and ascribes no partner to Him. But human and jinn devils who suggest to each other polished speech out of deception, corrupt his natural disposition, and lead them astray.[1]

Tawheed (belief in the Oneness of Allah) is firmly instilled in human nature, while polytheism is accidental and intrusive Allah says: "And remain steadfast on the religion of Hanifan (Islamic Monotheism), Allah's Fitrah [2] with which He has created mankind. No change let there be in Khalq-illah (i.e. the religion of Allah), that is the straight religion." [Soorah ar-Rum (30): 30] And the Prophet (salallahu alaihe wasallam) said: "Every infant is born with Fitra [2] but it is his parents who make him a Jew, or a Christian or a Magian (fire worshiper)." [Saheeh al-Bukharee and Saheeh Muslim] Hence, the Tawheed or the belief in the Oneness of Allah is man's innate belief.[3]

Islam is the faith which was upheld by Adam, whom Allah rendered safe from and those who came after him for many centuries. Allah says: "Mankind were one community, then Allah sent the Prophets as bearers of good tidings and as warners." [Soorah al-Baqarah (2): 213]

Polytheism and corruption in Aqeedah appeared first among the people of Noah [4] who was the first Messenger of Allah sent as Allah says: "We have revealed to you just as We revealed to Nooh and to the Prophets after him." [Soorah an-Nisa (4): 163]

Ibn Abbas said: "There was a period of 10 centuries between Adam and Noah, during which people were Muslim." [5]

In his comment on Ibn Abbas's statement, Ibn al-Qayyim said: "This statement is definitely true, for Ubay Ibn Kaab used to recite the verse, "Then they differed (strayed from the right guidance) then Allah sent the Prophets." [6] Ubay Ibn Kab's recitation is supported by the following verse: "And mankind were but one single Ummah then they differed." [Soorah Yunus (10): 9]

Ibn al-Qayyim (rahimahullah) meant that differing over the sound Deen to which mankind originally adhered was the reason for sending Prophets. Just as the Arabs were following the Deen of Ibraheem, Whom Allah rendered sage from evil, until Amr bin Lahi al-Khuza'ee brought idols in the Arabian Peninsula and to Hijaz in particular. Idols were worshiped afterwards in lieu of Allah, and Shirk prevailed in the sacred land and the lands adjacent to it.

Idol worship continued until Allah sent Muhammad (salallahu alaihe was-sallam) the last of His Prophets. He invited people to uphold the Aqeedah of Tawheed and to follow the Deen of Ibraheem. He struggled in the cause of Allah in the best manner until he finally prevailed and destroyed the idols and put an end to paganism. Allah completed the Deen through him and perfected His favor for men and jinn.

The distinguished generation of this Ummah adhered to the Prophet's Sunnah during the early stage of Islam. Later on, ignorance prevailed in the latter centuries during which new beliefs and

religions emerged. Shirk appeared and was practiced by many Muslims due to the hard work of the promoters of perversion. Tombs were erected on graves of pious people for visitation, and were taken for idols that they worshiped to the exclusion of Allah. Acts of worship such as supplications, appeals for aid, and offerings were dedicated to them (the engraved). They euphemized Shirk by calling it, 'appeal to pious people' claiming that they only loved them and did not worship them. They forgot that such was the claim of the early pagans, who used to say: "We worship them only so they may bring us nearer to Allah in rank." [Soorah al-Ankabut (39): 3][7]

Despite the Shirk which appeared among the people in the past and present, the majority of them believed in Tawheed ar-Ruboobiyah (i.e. to affirm that Allah Alone is the, 'Rabb' - One Who Creates, Sustains and Commands). They committed Shirk in terms of worship as Allah says: "And most of them do not believe in Allah without being guilty of idolatry." [Soorah Yusuf (12): 106]

Only few of mankind deny existence of the Rabb, such as Fir'awn (Pharoah), the Atheists and the Communists of this age. Their denial is only out of stubbornness, for they are compelled to admit inwardly, the belief in the existence of Allah. Allah says: "And they deny Our signs, although inwardly they certainly knew them to be from Allah, wrongfully and hastily." [Soorah an-Naml (27): 14]

Their intellects recognize that every creature must have a creator and every existing thing must have an originator. And that the accurate and precise order of this universe must have One Who manages it, Who is Wise, Capable and Knowledgeable. He who denies this fact is either unintelligent or stubborn and does not apply reason and ridicules himself. Such people are worthless.

[1] Mankind in the beginning was a single nation upon true Tawheed. Subsequently and gradually Shaytan misguided them towards associating partners with Allah. The Messenger of Allah (salallahu alaihe wasallam) said: Allah said: "I created all my servants upon the true Religion (Tawheed). Then the devils came to them and led them astray from their true Religion. They made unlawful to people that which I had made lawful for them, and they commanded them to associate in worship with Me, that which I had sent down no authority." [Al-Khawaakibud-Duraaree fee Tarteeb Musnadul-Imaam Ahmad'alaa Abwaabil-Bukhaaree (6/212/1), still in manuscript form.]

[2] Fitrah is the innate pure instinct inborn in every human, which recognizes the True Lord. Fitrah, if not corrupted leads one to the Belief in the Existence of Allah, the Exalted

[3] "(remember) when your Lord brought forth from the Children of Adam, from their loins, their seeds and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify." Lest you should say on the Day of Resurrection: "Verily, we have been unaware of this. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the men who practiced Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshiping others besides Allah)?" [Soorah al-A'raf (7): 172]

[4] Extremist in praise and position of Righteous Persons is the Root Cause of Infidelity of Mankind and its deviation from the True Religion: Allah said about the people of Nooh: "And they have said: You shall not forsake your gods, nor shall you forsake Wadd, nor Suwa', nor Yaghooth, nor Ya'ooq, nor Nasr." [Surah Nooh 71:23)]

Ibn Abbas (radiallahuanhu) relates: "Indeed these are five names of righteous men from the people of Nooh. When they died Shaytaan whispered to their people to make statues of them and to place these statues in their places of gathering as a reminder of them, so they did this. However, none from amongst them worshipped these statues, until when they died and the purpose of the statues was forgotten. Then (the next generation) began to worship them." [Saheeh al-Bukhaaree (11/418) and Saheeh Muslim (18/52)]

Abu Ja'far (radiallahuanhu) said: "Those from the later generation saw what the (previous generation) had done and considered that...to the extent that they took him as an ilah (deity) to be worshiped besides Allah." He then said: "This was the first idol worshiped other than Allah, and they called this idol Wadd."

[Saheeh al-Bukhaaree (8/534)]

Aa'ishah (radhi allahu anha) reported that Umm Habeebah and Umm Salamah (radhi allahu anhuma) mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet (salallahu alaihe wasallam) about it, on which he said, "If any religious man died amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the Sight of Allah on the Day of Resurrection." [Saheeh Al-Bukharee (vol..1; no.419) and Saheeh Muslim (vol.1;no.1076)]

In the above three Ahaadeeth, it has clearly been explained how polytheism gradually develops. It starts from pious intention like, building of places of gathering by the grave of pious person so that he be remembered but steadily the people begin to look upon the religious man as a demigod and ultimately elevate to a higher status of Godhood. This undermines the belief in the oneness of Allah. Similarly as known from the Hadeeth of Aa'ishah; the pictures of the pious men were displayed in the places of gatherings in order to keep alive their memories, but with the passage of time the people begin to worship them.

So, the first Shirk on the earth occurred due to the confusion spread by Shaytaan regarding righteous persons and mixing truth with falsehood; first, exaggeration in the love of the righteous and then innovative practices of the people intending to do good (i.e. Bidah: newly invented practice in the religion). Therefore, all means that lead to Shirk are prohibited in Islam, such as innovations, exaggeration in status of righteous men even the Prophets, building shrines over graves and intending to specifically travel to them, taking them as places of festivity and gathering and swearing an oath by the inmate of a grave and other acts that should only be directed towards Allah.

This confirms the sayings of righteous predecessors (Salaf) that Bid'ah (innovations in the religion) is the main cause leading to Kufr (disbelief) and that Bid'ah is more beloved to Iblees than sinfulness because one may repent from sins but he will not repent from Bid'ah for he performs Bid'ah thinking it to be a means of closeness to Allah and achieving rewards from Him.

This teaches us,

- a) Hanging pictures on walls and setting up statues and sculptured images lead people to idolatry because excessive exaltation of these pictures and statues gradually develops into a belief that they bring good and prevent harm, as evidenced in the example of the people of Nooh.
- b) Shaytan is (waiting) to deceive mankind. He will try every trick to exploit man's sentiments. When Satan observed among the people of Nooh their emotional liking for pious people, he tempted them to exceed their love and finally made them place statues in their dwellings in order to make the common people stray from the right path.
- c) Not only does Shaytan try to deceive the present generation, he also keeps his eye on the future generations. When he could not plunge the present generation of the people of Nooh into idolatry, he anticipated the coming generation to be misled and set a trap for them.
- d) Negligence must not be shown toward evil, but it must be eradicated and all its doors must be closed.
- e) The presence of diligent and learned men is a blessing because Shaytan can only deceive the people after the learned men among them have passed away. This also explains the value of the presence of knowledge and harm of losing it. Allah's Messenger (salallahu alaihe wasallam) said: "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray." [Saheeh al-Bukharee (vol: 1, Book: 3, no: 100)]

[5] Ibn Abbas (radiallahuanhu) said: "Between Nooh and Adam were ten generations, all of them were upon Sharee'ah (law) of the truth, then they differed. So Allah sent prophets as bringers of good news and as warners." [Tahdheerus-Saajid min Ittikhaadhil-Quboori Masaajid (pp.101-106)]

[6] The verse which Ibn al-Qayyim refers to is verse no. 213 in Soorah al-Baqarah, "Mankind were one Ummah, then Allah sent the Prophets." Ubay Ibn Kab used to add the above words after the word Ummah, which explains the reason for sending Prophets to mankind. [Translator]

[7] Imam Ibn Katheer writes in the Tafseer of this verse, "meaning what motivates them to worship them is the fact that they made their idols in the image of angels - or so they claim - and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs.... Qatadah, As-Suddi and Malik said, narrating from Zayd Ibn Aslam and Ibn Zayd: 'only that they may bring us near to Allah.' Means, 'So that they may intercede for us and bring us closer to Him.' [At-Tabari 21: 251, 252] During Jahiliyyah, they used to recite the following for their Talbiyah when they performed Hajj, 'At Your service, You have no partner except the partner You have; he and all that he owns belongs to You.' This pretentious argument which the idolaters of all times, ancient and modern, used as evidence is what the Messengers came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This something that the idolaters themselves invented, Allah did not give them permission for it, not does He approve of it, He hates it and forbid it..." [See Tafseer Ibn Katheer]

A similar practice is also found in today's times, which has been given the name of Waseelah (or Tawassul) when people invoke upon the engraved for help claiming it to be a 'means of closeness to Allah' while misinterpreting the verse of the Qur'aan: "Seek the means of approach (al-waseelah) to Him." [Soorah al-Maa'idah (5): 35] Whereas Waseelah in this verse means to

draw closer to Allah by (a) invoking Allah by His Beautiful Names, (b) means of Righteous Deeds of the Supplicant and (c) Supplication made by a Living Righteous Man as is known from the practice of Allah's Messenger (salallahu alaihe wasallam) and the Sahabah. [A detailed explanation of the subject will insha'Allah follow in the coming issues of As-Sunnah]

Another practice which constitutes of a group of Haraam (illegal) acts like, processions with songs and music, free mixing of men and women and slogans of disbelief is also given the name of Mawleed (or Milaad) commemorated on the assumed birthday of Allah's Messenger (salallahu alaihe wasallam) in the month of Rabi'e al-Awaal as an expression of love for the Messenger of Allah (salallahu alaihe wasallam).

Note: All footnotes which mention, [Translator] at the end are by the translator, Mahmoud Ridha Murad. Apart from these all additional footnotes are by As-Sunnah.

Chapter 1.2: Shirk - Definition and Types

a) Definition:

Shirk is ascribing a partner to Allah in terms of His Rububiyyah and Uloohiyyah (worship). The common type of Shirk is the Shirk in Uloohiyyah, which entails supplicating others along with Allah, or dedicating to them worships such as, offerings, vows, reverence, fear, hope, and devotional love. Shirk is the gravest of all sins due to the following:

1. It is resembling the creatures with the Creator in terms of the attributes of Divinity, for he who ascribes a partner to Allah; he in effect resembles him with Him (Allah). This is the gravest injustice. Allah says: "Verily, Shirk is gross injustice." [Soorah Luqman (31): 13] Injustice signifies putting a thing in a wrong place. Thus, he who worships other than Allah, he places the worship in a place other than its own, and dedicates it to one who does not deserve it; hence, it is gross injustice.
2. Allah has stated that He does not forgive the one who does now disavow Shirk. He says: "Surely, Allah will not forgive (the sins of) ascribing partners to Him, but He will forgive whatever is short of that to whoever He wishes." [Soorah an-Nisa (4): 48]
3. Allah has stated that a Mushrik (one who commits Shirk) shall be banned from Jannah (Paradise) and that he shall live in Hell-fire forever. Allah, the Exalted, says: "Surely, whoever ascribes a partner to Allah, Allah shall bar him from Jannah and Hell-fire shall be his abode, and the wrongdoers shall have no helpers." [Soorah al-Maidah (5): 72]
4. Shirk nullifies all good deeds. Allah, the Exalted, says: "Were they to commit Shirk, then the good deeds, which they accomplish, would have been nullified." [Soorah al-Anam (6): 88] And Allah says: "It has been revealed to you and to those before you, if you commit Shirk your good deeds shall be nullified and you shall certainly be of the losers." [Soorah az-Zumar (39): 65]
5. The Mushrik's blood and property is violable. Allah, the Exalted, says: "And when the inviolable months have passed, then kill the Mushriks wherever you find them, and take them prisoners, and besiege them, and lie in wait for them in every way." [Soorah at-Tawbah (9): 5]

The Prophet (*salallahu alaihe wa-sallam*) said: "I am commanded to fight people until they profess the testimony of Faith (La ilaha illaAllah) when they say it, their blood and property would be safe from me except rightfully ." [Saheeh al-Bukharee]

6. The Shirk is the graves of all major sins. The Messenger of Allah (*salallahu alaihe wa-sallam*) said: "Shall I inform you about the graves of all major sins?" We (Sahabah) said: "Certainly, O Messenger of Allah." He said: "Ascribing partners to Allah, and disobeying parents."

Ibn al-Qayyim said: "Allah has asserted that the purpose of the creation and the commands is that He should be recognized by His Names and Attributes and be worshiped alone, with no partners ascribed to Him, and that people should maintain justice through which the heavens and the earths were established. Allah, the Exalted, says: "Verily, We sent Our Messengers with clear proofs, and sent down with them the Book and the Balance (justice) that people may establish justice." [Soorah al-Hadid (57): 25]

Allah informed us that He sent the Messengers and revealed the Books for people to establish justice. The greatest form of justice is Tawheed, which is its spearhead and backbone, and Shirk is injustice. Allah says: "Surely, Shirk is the greatest Zulm (wrong) indeed." [Soorah Luqman (31): 13]

Shirk is the gravest form of injustice, and Tawheed is the best form of justice. Hence, whatever opposes this purpose most is considered as the gravest of all major sins. Ibn al-Qayyim went on to say: "And since Shirk in particular opposes that purpose, it is absolutely the gravest of all major sins,... Allah, Glory be to Him, neither accepts a good deed performed by a Mushrik, nor an intercession made in his favor. He does not respond to his supplication, or accepts his hope for having it fulfilled. The Mushrik is the most ignorant of Allah for setting a rival from creatures to the One Who created them, which is the worst type of ignorance and the worst type of injustice on the part of the Mushrik. Even though the Mushrik does not wrong his Rabb (Lord) by his Shirk, but in reality he wrongs his own self."

7. Shirk is defaming and derogatory from which Allah declared Himself far removed. He who ascribes a partner to Allah, he in effect asserts to Allah what Allah declares Himself free from, and this is the worst form of opposition and defiance to Allah, the Exalted.

B. The Types of Shirk: Shirk is of two types:

THE FIRST TYPE: Greater Shirk, which constitutes apostasy, and condemns the person who practices it to Hell-Fire, and to live therein eternally if he does not relinquish it before death. Shirk is devoting an act of worship to other than Allah, such as; supplication, vows, offerings that are made to jinn, graves or Shaytaan.

Fear of dead, jinn and Shaytaan that they may harm or sicken him and hope for things from others that only Allah can provide such as fulfilling needs and granting relief as practiced nowadays around tombs that are built on graves of pious people. Allah says: "and they worship, instead of Allah that which neither harm nor profit them, and they say, 'These are our intercessors with Allah.'" [Soorah Yunus (10): 18]

THE SECOND TYPE: Lesser Shirk, which does not constitute apostasy, but defects the

Tawheed, and is conducive to greater Shirk. It is of two kinds:

1) The first kind: Obvious Shirk which constitutes of UTTERANCES and ACTIONS.

As for the UTTERANCES, such as swearing by other than Allah; the Messenger of Allah (*salallahu alaihe wa-sallam*) said: "He who swears by other than Allah, commits Kufr, or Shirk." [At-Tirmidhee and others]

Or making a statement such as: "Whatever Allah wills and you will."

This statement was made by a man to the Prophet (*salallahu alaihe wa-sallam*) who objected his statement saying: "Have you made me a rival to Allah? Say: 'Whatever Allah Alone wills.'

Or a statement like this, 'Had it not been for Allah and so and so.'

The correct statements are: "Whatever Allah wills and then you will." And "Had it not been for Allah, then for so and so." Because the participle 'then' denotes sequence as well as delay, thus to signify that the will of the slave is subservient to the will of Allah. Allah says: "And you will do nothing unless Allah, the Rabb of the worlds wills it to be done." [Soorah at-Takwir (81): 29]

As for 'and' it signifies absolute combination and association, it does not necessitate order or sequence. Similar to those statement are: 'I have none to resort to except Allah and you' or, 'This is from the blessings of Allah and your blessings.'

As for ACTIONS, such as wearing a ring or a thread for the purpose of warding-off evil, or wearing talismanic outfit or other items for fear of bad eye, or otherwise, if the person who wears them believes that such things are the means of warding-off evil or bringing relief. In that case, wearing them is considered as lesser Shirk, because Allah does not make things as means of protection. But if he believes that these things themselves ward-off evil, then such belief constitutes a major Shirk because he depends on other than Allah.

The second kind: The hidden Shirk pertains to intentions and wills-such as acting hypocritically and fame – that is, to do a thing which usually is done as a means for seeking nearness to Allah, but does it only so that people commend him for it; such as performing Salat in a perfect manner, or giving charitable gift to be praised, or raising his voice with the Dhikr (remembrance of Allah) or reciting Qur'aan for people to hear him and praise him. When an act of worship is done in Riya (doing an act of worship in order to make people see it or hear it), it would be nullified. Allah, the Exalted, says: "So let him who hope to meet his Rabb do good deeds without ascribing a partner to Allah in worshipping his Rabb." [Soorah al-Kahf (18): 110]

The Prophet (*salallahu alaihe wa-sallam*) said: "The thing I fear most that you may commit is the lesser Shirk." They asked: 'O Messenger of Allah, what is the lesser Shirk?' He replied: "Riyaa." [Ahmed and at-Tabaranee]

Under this kind falls doing acts of worship for worldly gains, such as performing Hajj, calling our the Adhan (the call for prayer), leading Salaat for money or acquiring knowledge, or fighting in the cause of Allah for money. The Prophet * said: "May the slave of dinar be degraded, may the slave of dirham be degraded, may slave of garment be degraded, may the slave of garden be

degraded, for if he is given, he would be satisfied, and if he is not given he is dissatisfied."
[Saheeh al-Bukharee]

Ibn al-Qayyim (rahimahullah) said: "As for Shirk which is pertinent to will and intention, it resembles a sea without coast; very few of those who escape it. He who intends by doing good deeds to please other than Allah, and intends to do a thing not for the sake of coming near to Allah, and requested the reward from other than Allah, commits Shirk in terms of intention.

While sincerity is to dedicate all acts of worship and utterances and intentions sincerely to Allah and this is the genuine Hanifiyyah, the deen of Ibraheem which Allah commands all of his slaves to follow. Allah does not accept any other deen from anyone. It is the essence of Islam, as Allah, the Exalted, says: "And he who wants a deen other than Islam, it shall not be accepted from him, and in the world to come he shall be among the losers." [Soorah Al-Imran (3): 85]

It is the deen of Ibraheem, that Allah saved from evil and only the light-witted (idols) turns away from it. **The Differences between Greater Shirk and Lesser Shirk**

The following differences between the Greater Shirk and the Lesser Shirk are deduced from the above mentioned:

1. The greater Shirk constitutes apostasy, while the lesser Shirk does not constitute apostasy.
2. The greater Shirk condemns the one who practices it to eternal like in the Fire. Whereas the lesser Shirk does not condemn the one who practices it to eternal life in the Fire if he enters it.

Chapter 1.3: Kufr (Infidelity): Its Definition and Types

a. Definition: Kufr, linguistically means covering or concealing.

Legally (in the Sharee'ah): antonym of Eemaan, for Kufr or infidelity is disbelieving in Allah and His Messenger, whether the disbelief is associated with denial or not, rather with doubts, suspicion, aversion, jealousy, arrogance, or following some whims which deters from adhering to the Message. Even though the denier's infidelity is worse than others, so is the one who disbelieves and denies out of jealousy while he recognizes in his heart the veracity of the Messengers. [Majmoo al-Fataawa, Shaikhul-Islam Ibn Taymiyyah, vol. 12, p. 335]

b. The types of Kufr are two:

The first type: The greater Kufr which constitutes apostasy and is of five kinds:

1. Kufr of denial, as referred to in the following verse: "**And who is more unjust that he who forges a lie against Allah, or rejects the truth when it comes to him? Is there not an abode in Hell for those who disbelieve?**" [Soorah (29): 68]
2. Kufr of arrogance with acknowledgement, as proven by the words of Allah, the Exalted: "**And when We said to the angels: 'Prostrate yourselves before Adam,' and they all prostrated except Iblees (Shaytaan), he refused and was proud and was on of the Kafireen (arrogant, disobedient to Allah).**" [Soorah al-Baqarah (2): 34]

3. Kufr of doubtfulness, as mentioned in the Words of Allah: "**And he entered his garden while he was wronging himself (through arrogance). He said, 'I do not think this will ever perish; not do I think the Hour will ever come. And even if I am ever brought back to my Rabb, I shall, surely, find a better resort than this. His companion said to him while he was arguing with him, 'Do you disbelieve (Kafarta) in Him Who created you from soil, then from a sperm-drop, then fashioned you into a perfect man? But as for me, I believe that Allah Alone is my Rub, and I will not ascribe a partner to my Rab.'**" [Soorah (18): 35-38]

4. Kufr of aversion. Its proof: "**And those who (kafaru) disbelieve turn away from what they have been warned with aversion.**" [Soorah (46): 3]

5. Kufr of hypocrisy, as proven by the Words of Allah: "**This is because they first believed, then (kafaru) disbelieved. So a seal was set upon their hearts and consequently they do not understand.**" [Soorah al-Munafiqeen (63): 3]

The Second Type: The minor Kufr, or the practical Kufr, does not constitute apostasy. This type of Kufr comprises of sins that are referred to in the Book and the Sunnah as Kufr, but do not reach the level of major Kufr, such as expressing ungratefulness to the favors of Allah, as Allah says: "**And Allah sets forth for you a parable of a city which enjoyed security and peace; its provision came to it easily from everywhere; but it (Kafarat) denied the favors of Allah.**" [Soorah an-Nahl (16): 112]

So Allah made it taste hunger and fear which were made to cleave to it because of what they used to do.

And fighting of Muslims against each other, which is referred to in the Hadeeth of the Prophet (salallahu alaihe wa-sallam), "Reviling of a Muslim is an act of disobedience and fighting him is Kufr." [Agreed upon]

And in his saying: "Do not revert after me (Kufran) like the infidels killing each other." [Agreed upon]

Likewise, swearing by other than Allah. The Prophet * said: "He who swears by other than Allah, commits an act of Kufr, or Shirk." [Tirmidhee]

Allah, the Exalted, declared a Muslim who commits a major sin as a believer. He says: "**O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder.**" [Soorah al-Baqarah (2): 178]

Hence, Allah, the Exalted, did not exclude the murderer from the believers, rather He referred to him as the brother of the slain's guardian saying (in continuation of the verse): "Therefore, one who is granted remission by one's brother, then he should pursue that matter in a kind manner and pay the blood-money with kindness (when he excepts blood-money) with fairness."

'Brotherhood' which is referred to in the above verse, doubtlessly means brotherhood in faith. Allah, the Exalted, says: "**And if two parties of believers fight against each other, make peace between them.**" [Soorah al-Hujurat (49): 9]

And if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Allah loves the just.

"Surely all believers are brothers. So make peace between brothers." [Soorah al-Hujurat (49): 10]

End of the Abridged Commentary from al-Aqeedah at-Tahawiyyah.

Summary of the Differences between the major and minor Kufr:

1. The major Kufr constitutes apostasy, and nullifies the good deeds. While the minor Kufr neither constitutes apostasy nor nullifies good deeds, but it diminishes them, and subjects one who commits it to the threatened punishment.
2. The major Kufr condemns one who commits it to eternal abode in Fire. While one who commits the minor Kufr, if he enters Fire, he would not remain in it eternally. It may be that Allah forgives him, and he would not enter it in the first place.
3. The major Kufr justifies violating the blood and property of the one who commits it. While the minor Kufr does not.
4. The major Kufr makes it incumbent upon the believers to treat with enmity the one who commits it, thus, it is not permissible for the believers to love or befriend the one who commits it even if he is a very close relative.

As for minor Kufr, it does not prevent loving and befriending him at all. Rather, he should be befriended proportionately to the Imaan he possesses and be abhorred proportionately to the disobedience he commits.

Chapter 1.4: Nifaq (Hypocrisy): Definition and Types

a. Definition:

Linguistically, Nifaq is derived from the hole of raters or mice that is, articles holes in the grounds, when that animal is chased from one hole he would exit from another one, or it means a tunnel or a subterranean excavation used for hiding.

In the Sharee'ah: Nifaq (hypocrisy) means a pretense of loving Islam while concealing Kufr and evil. A hypocrite is given this appellation because he enters the religion from one door and exits from another. Hence, Allah, the Exalted, cautioned against hypocrites saying: "Verily, hypocrites are the rebellious." [Soorah at-Tawbah (9): 67]

The rebellious are those who rebel against the Islamic laws, Allah considers the hypocrites as more evil than the infidels saying: "Verily, the hypocrites shall be in the lowest level of fire." [Soorah an-Nisa (4): 145]

And Allah, the Exalted, says: "The hypocrites (think) that they deceive Allah when in fact it is Allah who deceives them." [Soorah an-Nisa (4): 142]

Allah also says: "They (think) that they deceive Allah and the believers, but they deceive only themselves, but they do not know. In their hearts is a disease, and Allah has increased their disease to them; and for them is a grievous punishment." [Soorah al-Baqarah (2): 9-10]

B. Types of Hypocrisy:

Hypocrisy is of two types:

The first type: Doctrinal hypocrisy which is major hypocrisy; the one who upholds it displays Islam and conceals infidelity. This type constitutes absolute apostasy, and condemns those who uphold it to the lowest level of Hell-Fire. Allah has described its people as possessing evil characteristics; such as Kufr, lack of Eemaan, derision of faith and its people and inclining entirely to the enemies of Islam for sharing their hostility. Such people exist in every age, particularly when Islam prevails and they cannot resist it publicly, therefore they pretend to be Muslims in order to plot against it and its people privately. And because they live with the Muslims, they ensure the safety of their blood and properties. A hypocrite displays his belief in Allah and His Angels and His Books and His Messengers and the Final Day, while in fact, he is far from believing in all that, rather he denies all that and does not believe in Allah.

Allah has uttered a speech which He revealed to a human and made him a messenger to mankind to guide them with His permission, threaten them, and warn them against His punishment. Allah has revealed those hypocrites and exposed their secrets in the Qur'aan and unveiled to His slaves the conditions of the hypocrites in order to be cautious against them.

In the beginning of Soorah al-Baqarah, Allah, the Exalted, classifies mankind into three categories; the believers, the infidels and the hypocrites. He revealed four verses with respect to the believers and two verses with respect to the infidels while he revealed thirteen verses with respect to the hypocrites due to their large number and severity of their affliction and commonness of their deception, and severity of their hostility against Islam and its people. For the affliction Islam suffers through them is intensive because they are counted as Muslims and supporters of Islam, while in fact they are its enemies. They express their enmity to Islam in every form which the ignorant thinks of it as knowledge and reform, while in fact it is utter ignorance and corruption. [Excepted from an epistle on the traits of the hypocrites by Ibn al-Qayyim]

Doctrinal hypocrisy is of six kinds

1. Denying the Messenger (sallallahu alihe wa-sallam)
2. Denying part of what the Messenger (sallallahu alihe wa-sallam) was sent with
3. Hating the Messenger (sallallahu alihe wa-sallam)
4. Hating some of what the Messenger (sallallahu alihe wa-sallam) was sent with.
5. Rejoicing over the decline of the deen of the Messenger (sallallahu alihe wa-sallam).
6. Resenting the prevalence of the deen of the Prophet (sallallahu alihe wa-sallam).

The second type: Practical hypocrisy; (that is) possessing a trait of the hypocrites while retaining Eemaan in the heart. This does not constitute apostasy, but it is considered as a means to it. A person who upholds it combines both, Eemaan and hypocrisy. When the latter prevails, he becomes a sheer hypocrite. The proof of this is the statement of the Prophet (sallallahu alihe

wa-sallam): "Four traits, whoever possesses them is a sheer hypocrite. And whoever possesses one of them would possess a trait of hypocrisy until he relinquishes it. When he is entrusted, he betrays trust, and when he speaks, he lies, when he enters into a treaty, he behaves treacherously, and when he disputes with others, he behaves immorally." [Agreed upon]

A person who combines these four traits, has indeed combined all evil and all the traits of hypocrisy. But he who has one of them, he possesses a trait of hypocrisy. A person may possess traits of both goodness and evil, as well as Eemaan, Kufr and hypocrisy, he would deserve rewards and punishment in accordance with the traits which necessitates either of them, such as being lazy to attend congregational prayer in the Masjid, for this is a hypocrite's behavior. Hypocrisy is evil and very dangerous of which the Companions were scared. Ibn Abi Malikah said: "I have met thirty of the Companions of the Messenger (sallallahu alihe wa-sallam), all of whom were afraid of falling into hypocrisy."

The Differences between Major and Minor Hypocrisy:

1. Major hypocrisy constitutes apostasy, while minor hypocrisy does not.
2. Major hypocrisy signifies dissimilarity between the inner and outer beliefs, while minor hypocrisy signifies dissimilarity between public and private actions, not beliefs.
3. Major hypocrisy does not belong to a believers, while minor hypocrisy may belong to a believer.
4. A person who upholds major hypocrisy does not usually repent, but even if he does so, scholars are at variance with regards to accepting his repentance by a judge. Whereas minor hypocrisy when one upholds it and repents to Allah, Allah will accept his repentance. Shaikh al-Islam Ibn Taymiyyah said: "Many a times a believer would possess a trait of hypocrisy and Allah would forgive him, and he may be subject to what may dictate hypocrisy, but Allah guards him against it.

A believers may be subject to Shaytaanic and Kufr suggestions with which his chest becomes straitened. A Companion said: "O Messenger of Allah! One of us would have some thoughts in his mind that he would rather fall down to earth from the sky than to utter them." The Prophet (sallallahu alihe wa-sallam) said: "That is the pure Eemaan." In another version, "When one feels it is terrifying to utter those thoughts, he should say, "All praise is due to Allah, who reduced the plotting of Shaytaan into mere suggestions." That is to say, having such suggestions along with intensive abhorrence of them and repulsing them from the heart is an expression of pure Eemaan." [The Book of Eemaan, p. 238]

As for those who uphold major hypocrisy, Allah describes them saying: "They are deaf, dumb, blind, so they will not return." [Soorah al-Baqarah (2): 18]

This is to say, they will not return to Islam internally.

Allah, the Exalted, also says: "Do they not see that they are tried every year once or twice yet they do not repent, not do they remember." [Soorah at-Tawbah (9): 126]

Shaykh al-Islam Ibn Taymiyyah said: "Scholars are at variance with regards to accepting their public repentance, for it cannot be verified whether they would permanently display Islam." [Majmoo al-Fataawa vol. 28, p.434-435]

Chapter 1.5: Jahiliyyah, Fisq, Dhalal, Riddah: Its Types and Rulings

1. Jahiliyyah: the state in which the Arabs were before Islam, during which they were ignorant of Allah, His Messengers and His laws, and were boastful of their ancestral nobility, arrogance, ruthlessness and the like.

Jahiliyyah is ignorance, or lack of knowledge. Shaikh al-Islam Ibn Taymiyyah said: "He who does not know the truth possesses simple ignorance, but if he believes in other than the truth, his ignorance is compound. If he speaks against the truth knowingly or unknowingly, he is ignorant too. Having clarified this, people, were in an era of ignorance prior to the Mission of the Messenger of Allah (salallahu alaihe wa-sallam), for what they used to follow of utterances and deeds were invented by the ignorant and practices by the ignorant."

Similarly, everything which contradicts which the Messengers brought, whether the Messages of Judaism, or Christianity, is considered as Jahiliyyah. Such was the universal Jahiliyyah. But after the Mission of the Messenger of Allah (salallahu alaihe wa-sallam), it is not more universal, rather Jahiliyyah may exist in one country or another. It also exists in the lands of infidels (non-Muslim countries). It may also exist in one person or another. For example, a man prior to his conversion to Islam, was in Jahiliyyah even though he lived in a Muslim country. But there is no universal, or absolute Jahiliyyah after the Mission of Muhammad (salallahu alaihe wa-sallam). There shall always be a victorious band of his Ummah (nation) adhering to the truth until the Final Hour.

Restricted Jahiliyyah, on the other hand, may exist in some Muslims, and in many Muslims. The Messenger of Allah (salallahu alaihe wa-sallam) said: "**There are four traits of Jahiliyyah in my Ummah.**"

And he said to Abu Dharr: "**You are a man, who possess a trace of Jahiliyyah.**"

In brief, Jahiliyyah is derived from Jahl which is lack of knowledge and it is of two kinds:

1. Universal Jahiliyyah, which existed before the Mission of the Messenger (salallahu alaihe wa-sallam), and ended with it.
2. Restricted Jahiliyyah, which exists in some countries, cities or persons. Hence, it becomes clear the mistake of those who impute universal Jahiliyyah to this age referring to it as the Jahiliyyah of this century or the like. Whereas the correct statement to say is, 'the Jahiliyyah of some or most of the people of this century.' It is neither correct nor permissible to impute universality to it, for universal Jahiliyyah was obliterated by the Mission of the Prophet (salallahu alaihe wa-sallam).

2. Fisq: Fisq, linguistically, coming forth from, and in the Sharee'ah departing from the obedience of Allah. It comprises the total departure from obeying Allah which is applicable to the infidel, and it comprises partial departure of obedience which is imputed to a believer who commits a major sin. Fisq is of two categories,

a. Which constitutes apostasy, i.e. infidelity; in that case a Kafir is called Fasiq, as Allah called Iblees saying: "**And disobeyed (Fasaqa) the command of his Rabb.**" [Soorah al-Kahf (18): 50]

This type of Fisq on the part of Iblees constituted infidelity. And Allah says: "**And for those who are disobedient (Fasaqu), their abode will be the Fire.**" [Soorah as-Sajdah (32): 20]

Allah meant the infidels by 'disobedient' as indicated by His (next) Words: "**Whenever they want to come out of it (the Fire) they will be turned back into it, and it will be said to them, 'Taste the punishment of the Fire which you used to deny.'**" [Soorah as-Sajda (32): 20]

Although disobedient Muslim is called 'Fasiq', but his Fisq does not cast him out of the folds of Islam, such as those to whom Allah refers in the following verse: "**And those who calumniate chaste women and do not bring four witnesses, flog them with eighty lashes, and never accept their testification thereafter, and it is they that are the Fasiq.**" [Soorah an-Noor (24): 4]

Allah also says: "**So whoever decides to perform the pilgrimage in these months, should remember that there is no foul talk, nor any Fusq nor argument during the Hajj season.**" [Soorah al-Baqarah (2): 197]

Exegetes interpreted the term 'fusq' as acts of disobedience." [The book of Eemaan by Shaikh al-Islam Ibn Taymiyah, p.278]

3. Dhalal (Deviation): Straying from the right way or course which is antonym of guidance. Allah, the Exalted, says: "**He who follows the right way follows it only for his own benefit, and he who deviates, deviates only to his own loss.**" [Soorah al-Isra (17): 15]

Dhalal comprises numerous meanings:

a. At times, it refers to infidelity, as indicated by the words of Allah, the Exalted: "**And who so disbelieves in Allah and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.**" [Soorah an-Nisa (4): 136]

b. At times, it refers to Shirk as indicated by words of Allah, the Exalted: "**And whosoever ascribes anything as partner to Allah has indeed strayed far away.**" [Soorah an-Nisa (4): 116]

c. At times, it refers to mistakes as in the case of Moosa, whom Allah saved from evil. Moosa said: "**I did do it then, and I was one of the erring.**" [Soorah ash-Shorah (26): 20]

d. At times, it refers to opposition which is less than infidelity, as in the case of the deviant sects, that is; the sects that oppose Ahl as-Sunnah.

e. At times, it refers to forgetfulness, as stated by Allah respecting female witnesses: "**In case one of them forgets then the other may remind her.**" [Soorah al-Baqarah (2): 282]

f. It also refers to lost item, or lost things just as it is said a stray camel.

4. Riddah: Its Types and Ruling

Linguistically, returning, as indicated in the words of Allah, the Exalted: "**And do not (Taraddu) return back.**" [Soorah al-Maidah (5): 21]

That is, do not revert to infidelity, while Riddah in judicial terminology is apostasy after Islam. Allah, the Exalted, says: "**And anyone of you who reverts (Yartadid) from his Deen and dies as an infidel, it is those whose good deeds shall be vain in this world and in the world to come. These are inmates of the Fire, wherein they shall live forever.**" [Soorah al-Baqarah (2): 217]

Its Types: Apostasy may take effect by the commission of one of the numerous invalidators of Islam, that they may be summed up in four types:

1: Verbal apostasy, such as reviling Allah, the Exalted, or His Messenger (salallahu alaihe wa-sallam). His angels or any of His Messengers. Or by claiming knowledge of the unseen world, or Prophet hood or believing the claims of such people. Or appealing for help from other than Allah for things that only Allah can do, or seeking refuge with other than Allah.

2: Practical apostasy, such as prostrating before an idol, a stone, a grave, or making offering to them, or by casting the Book of Allah in filthy places, practicing sorcery, learning, or teaching it, or ruling by other than the laws of Allah, and deeming that action is lawful.

3: Doctrinal apostasy, such as believing that Allah has a partner or believing that fornication, consumption of liquor or usury are lawful. Or believing that eating bread is unlawful, or the Salaat is not obligatory or other things whose legitimacy or lawfulness, prohibition or incumbency are unanimously and decisively agreed upon, or commonly known as such.

4. Doubtfulness apostasy, to doubt the illegality of ascribing partners to Allah, prohibition or fornication or consumption of liquor or the lawfulness of consuming bread, or having doubts respecting the Message of the Prophet (salallahu alaihe wa-sallam), or the Message of other Prophets, or suspecting the veracity of the Prophet (salallahu alaihe wa-sallam), or Islam, or doubting the validity of Islam in this age.

Rulings of Apostasy

1. Repentance of the apostate: If he repents and returns to Islam within three days, it should be accepted from him and he should be left alone.

2. If he refuses to repent, he must be executed, according to the statement of the Prophet (salallahu alaihe wa-sallam): "**He who reverts from his deen, then kill him.**" [Saheeh al-Bukharee and Abu Dawood]

3. During the period of respite, he should be barred from handling his own property. If he repents, his property remains his, otherwise it belongs to the treasury, from the moment of his death or execution. It is also said that the moment he apostatizes his property should be spent in causes that serve the Muslim's interest.

4. Apostasy debars from inheritance; neither an apostate inherits from his relatives, nor they from him.

5. If an apostate dies, or if he is executed, neither a bath nor Janazah (funeral) prayer should be given to him, nor should he be buried in Muslim cemeteries, rather in infidel's cemeteries, or anywhere other than Muslim's cemeteries.

[1] The Messenger of Allah (salallahu alaihe wa-sallam) said: "**There are four traits of Jahiliyyah in my Ummah that they will never relinquish; boasting of ancestral nobility, finding faults in other's ancestors, petitioning stars for rain, and wailing the dead.**" [Saheeh Muslim] [Translator]

[2] Abu Dharr reported: "I reviled a man and spoke ill of his mother then the Prophet (salallahu alaihe wa-sallam) said to me: "**O Abu Dharr, did you speak ill of his mother? You are a man who possess a trace of Jahiliyyah.**" [Saheeh al-Bukharee] [Translator]

Chapter 2.1: Claiming the knowledge of the unseen, palm reading and cup reading, etc.

The meaning of the unseen: What is hidden from people of future and past occurrences, and what is not seen, is exclusive to Allah's Knowledge. Allah says: "**None is the heavens and the earth knows the unseen except Allah.**" [Soorah an-Naml (27): 65]

No one knows the unseen except Allah, the Exalted. He may expose it to His Messengers if He wishes for a divine purpose or wisdom. Allah says: "**He is the Knower of the unseen, and He does not reveal His secrets to anyone. Except to him whom He chooses, namely a Messenger of His.**" [Soorah al-Jinn (72): 26-27]

And then He causes an escort of guarding angels to go before him and behind him.

Meaning that Allah does not reveal the unseen except to him whom He chooses from Prophet, revealing to him what He wishes, because reporting about unseen things is a proof of his Prophet hood. This includes Messengers from both humans and angels. He does not reveal information about the unseen world to others because He restricted such information to Prophets and angels.

Therefore, anyone else who claims the knowledge of the unseen by any means is a liar and a Kafir, whether the claims such as palm or cup reading, or by divining or sorcery, or astronomy or otherwise.

As for the claims of imposters and liars that they can locate lost things and report about the conditions of absent people, or causes of certain sickness by alleging that so and so bewitched you and caused your sickness, all these are only because they employ Jinn and devils, telling people that what they are suffering is a result of these works only to deceive them.

Shaikh al-Islam Ibn Taymiyyah said: "A diviner used to have a Shaytan companion who informed him about many unseen things by eavesdropping. [1] They used to confuse the truth with lies. He went on to say that amongst such people, was that to whom Shaytaan would bring him fruits, sweets and other things that were not available in diviner's location. Other the Jinni companion would fly them to Makkah, Jerusalem or elsewhere."

Fortune tellers may rely on astrology, the study which assumes and professes to interpret the influence of heavenly bodies on human affairs. They study the effects of the astrological conditions on terrestrial event such as the times of wind and rain, the changes of prices and other conditions and they claim that they are associated with movement of planets in its orbits, when they become neat or distant from each other.

Based on such information, they allege that he who consummates marriage, or travel, or who is born when certain star is at certain position, certain things will have happened to him of good or bad omen. Horoscope columns are usually published in cheap magazines to predict future events based on the signs of the zodiac.

Some ignorant people and those having weak Eemaan, resign to diviners seeking advice for their future events, such as marriage and other things. He who claims that knowledge of the unseen, and he who believes him is a Mushrik and infidel because he alleges to share the knowledge which belongs exclusively to Allah. While planets and stars are only subjugated creatures having no will of their own, or power of any sort. They neither indicate good or bad omens, nor like or death. It is only the work of eavesdropping Shaytaan.

[1] According to authentic Hadeeth, the jinn used to listen by stealth to angels in lowest heaven to bring back information about future events, and pass them to diviners and fortune tellers after mixing information with many lies. [Translator]

Chapter 2: Sorcery, Divination, and Soothsaying

All these prohibited Shaytan practices, defect or oppose the Aqeedah and can be accomplished only through polytheistic practices. 1: Sorcery turning a thing from its proper manner of being to another, for the sorcerer makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is. Its works may be done in talismanic materials or through certain works, medicines, or smoke. Some magic works have physical effects on hearts and bodies that cause sicknesses, death or separate husband and wife from each other. However, such works can take effect only by the universal will of Allah. It is Shaytan work, most of its results can be obtained by committing polytheistic practices, and by doing things that evil spirits love, such as dedicating acts of worship to those spirits. Hence, the lawmaker equated sorcery with Shirk. The Prophet (salallahu alaihe wa-sallam) said: "Keep away from the seven plunging sins." They inquired: "What are they?" He said: "The Shirk, sorcery..." homicide, which Allah made unlawful, to kill without legitimate reason, devouring usury, devouring orphan's property, fleeing the battle field, and accusing a chaste believing woman of fornication. [Agree upon] Sorcery involves Shirk in two aspects: First, because it involves seeking help of Shayateen, depending on them, and seeking their favors by doing things they love in return for their services. Besides, sorcery is what Shaytaan teach people. Allah says: "But it is Shayateen who

disbelieved, teaching people sorcery." [Soorah al-Baqarah (2): 102] Second, It connotes the claim of knowing of unseen or invisible world, and the claim of sharing this knowledge with Allah, which constitutes infidelity and deviation. Allah says: "And they have certainly known that he who learns it has no share of good in the Hereafter." [Soorah al-Baqarah (2): 102] Hence, there is no doubt that sorcery constitutes infidelity and Shirk which opposes the Aqeedah, and he, who practices must be executed. Some prominent Companions (radhi allahi anhum) beheaded a number of sorcerers. People take sorcerers and sorcery lightly; they probably consider it as an entertainment art about which they boast, and grant those who practice it prizes and applause. They also establish clubs and parties that include contests of magicians attended by thousands of viewers and promoters. This reflects ignorance in religious matters, and negligence of the aspects of Aqeedah, and support for those who disrespect it.

2. Divination and Soothsaying Both of which are but presumptuous claim of having access to the knowledge of the unseen world, and futuristic events as to what will happen on earth, or knowing the location of lost things by employing Shayateen who eavesdrop on the heaven. Allah says: "Shall I inform you on whom the devils descend? They descend on every great liar and sinner. They eavesdrop and most of them are liars. Who gives ear and most of them are liars." [Soorah ash-Shoora (26): 221-223] For Shaytaan listens by stealth to the conversation of angels and then passes it on to a soothsayer who in turns adds to it a hundred lies, and people would believe him on account of that word which Shaytaan heard from the heaven. Allah alone is the only One to Whom the knowledge of the unseen is restricted of Ghaib [1] with Allah through divination or otherwise, and he who believes such claimant has by so doing, ascribed a partner to Allah's imputing to him characteristics that are exclusively Allah's. Divination too involves Shirk because it is a means of gaining access to devils through doing what they love. It is Shirk of Rububiyyah from aspect of claiming a share in the knowledge of the unseen, and Shirk of Uloohiyyah from the aspect of dedicating acts of worship to other than Allah. Abu Hurayrah reported that the Prophet (salallahu alaihe wa-sallam) said: "He who consults a diviner or a soothsayer and believes what he says, will have disbelieved in what was sent down to Muhammad (i.e. the Qur'aan)." [Abu Dawood] [2] It must be borne in mind that sorcerers, soothsayers, and diviners, deceive people by posing as physicians and command their patients to make offering to other than Allah. They command them to offer animals with certain specifications, or they write them polytheistic talismanic writings, and devilish amulets and place them in lockets to be worn by patients around their necks or preserve them in boxes in their homes. Some also pose as fortune tellers claiming they can locate lost items so that ignorant people would seek their help for locating their lost properties. They either inform them about the locations of the lost item, or bring it to them by means of Shaytan clients. Some also pose as pious people who can achieve things that break through the course of nature, such fire walking, or shooting himself with fire arms, or stabbing themselves with knives or the like, or making a car run over them without being harmed. Or they form certain gimmicks that are achieved by Shaytaan and it seems as if such people are performing them. They may be imaginary actions, or magic tricks performed in front of the spectators, just as Fir'awn's sorcerers when they enchanted people with their ropes and sticks. In his debate with Shaikh al-Islam Ibn Taymiyyah, a Bata'ihiyah sorcerer who belonged to the Riffa'iyyah Sufi Order, raised his voice saying: "We can do abnormal things of such and such that no one else can do. He claimed performing things that break through the course of nature, such as fire walking and other things that only members of his order can do." Shaikh al-Islam Ibn Taymiyyah raised his voice angrily saying: "I am addressing every Ahmadi (Riffa'i) in the East and the West of the earth challenging them that anything they can do, such as fire walking, I would do the same, and he who burns is defeated. I probably said, 'May the curse of Allah be upon him.' Provided we wash our bodies with vinegar and hot water." Some rulers and people

asked me about my statement, to which I said: "Because they rub their bodies with the frog's fat, and citrus fruit skin, and the talc stone." Then the Riffa'i said: "Both you and me shall wrap ourselves in a sheer after coating our bodies with sulfur." I said: "Lets do so," and I repeated my demand, then he touched his shirt pretending to take it off, I said: "Not until you wash your body with hot water and vinegar." He was perplexed then he said: "He who loves the ruler let him bring in wood for fire." I said: "You are distracting people from the main debate and wasting time, and nothing can be achieved. It is enough to light a lantern and insert in it my finger and yours after having a wash, then he whose finger is burnt, then upon him shall be the curse of Allah. Or, I said: "He will be defeated." Having said this, the man's face changed, and looked humiliated. In other words, such people are imitators who deceive people by their hidden tricks.

----- [1] Al-Ghaib, the world that is hidden from, or beyond perception by senses unless by means of divine revelation with which the Prophet (salallahu alaihe wa-sallam) has acquainted the Muslims, such as the events of the Day of Resurrection, and of Jannah and Hell. [Translator] [2] Since a soothsayer-diviner prophesizes futuristic events relying on the Shaytan's aids, and since such practice is forbidden then believing a diviner constitutes infidelity because it means opposing the Qur'aan which commands ostracizing and disbelieving such people.

Chapter 2.3: Making offerings, vows, gifts, mazar, and graves with reverence.

The Prophet (salallahu alaihe wa-sallam) warned against all means that are conducive to Shirk, and cautioned against them vehemently. Of such means is visiting graves for which he set protective regulations against worshipping them or revering exceedingly the people buried in them. Of such regulations:

1. Excessive love of the pious and righteous people, for this may lead to worshipping them. He said: "**Beware of excess for excess destroyed the people before you.**" [Musnad Ahmad and others]

And he said: "**Do not praise me excessively as the Christians praised the son of Maryam excessively. I am only a human slave therefore call me, the Slave of Allah and His Messenger.**" [Saheeh al-Bukharee]

2. He also cautioned against erecting structures on graves. Ali Ibn Abi Talib @ said to abul Hayyaj al-Asadi: "Shall I charge you with a duty which the Prophet (salallahu alaihe wa-sallam) charged me with? Destroy every idol or statue and level down every raised grave." [Saheeh Muslim]

The Prophet (salallahu alaihe wa-sallam) forbade plastering graves, sitting on them, or erecting structures on them, or to include it in a structure. [Saheeh Muslim]

A'ishah (radhi allahu anha) said: "When the Messenger of Allah (salallahu alaihe wa-sallam) felt sick he covered his face with a piece of cloth, and whenever he suffered pain, he uncovered his face and said: "The curse of Allah is upon the Jews and Christians who have taken the graves of their prophets for places of worship." He said that warning against what they did. Had it not been for that, he would have ordered his grave to be raised, but he feared that it would be taken for a Masjid." [Agreed upon]

And he said: "Lo! Beware those who were before you used to take the graves of their prophets as places of worship. Beware, never take graves for mosques. If forbid you doing so." [Saheeh Muslim]

Taking graves for mosques means praying by them (graves) even if no Masjid is built around them, for every place which is used for praying is a Masjid, or a mosque. The Prophet (salallahu alaihe wa-sallam) said: "**The earth has been made for me a place for prayer and a medium for purification.**"[Saheeh al-Bukharee] [1]

If praying by a grave is forbidden, then it is more so if a grave is included in a Masjid.

Many people nowadays violate these prohibitions, and commit what the Prophet (salallahu alaihe wa-sallam) cautioned against, and end up falling into major Shirk. They build mosques on graves, and tomb chambers for visitation where many rituals of major Shirk are practiced such as making offerings to entombed people, seeking their help, fulfilling vows to them, and the like.

Scholar Ibn al-Qayyim (rahimahullah) said: "He who compares the practice of the Messenger (salallahu alaihe wa-sallam) and his commands and prohibitions with regards to graves, and the practice of his Companions with the rituals that people practice today, he can see the two sides of comparison are too contradictory and opposed to one another that they can never be reconciled. The Messenger of Allah (salallahu alaihe wa-sallam) forbade performing Salaat while facing graves, but people today do so. And he forbade including graves in mosques, and people today construct mosques around them and call them places for ritual visitation in opposition to the houses of Allah. And he forbade lighting candles on graves, and people today do so, and assign properties as endowment for this particular purpose. And he forbade making tombs as places for ritual celebrations, and people do so just as they celebrate Eid or even more. He ordered leveling graves according to the following Hadeeth in which Ali said to Abul-Hayyaj al-Asadi: "Shall I charge you with a duty which the Prophet (salallahu alaihe wa-sallam) charged me with? Destroy every idol or statue and level down every raised grave." [Saheeh Muslim]

The Prophet (salallahu alaihe wa-sallam) also forbade plastering graves, sitting on them, or erecting structures on them, or to include it in a structure" [Saheeh Muslim]

Abu Thumamah Ibn Shufay reported: "We were with Fudalah Ibn Ubaid in Rhodes, when a man in our group died and Fudalah ordered that his grave be leveled with the ground, and said: 'I heard the Messenger of Allah (salallahu alaihe wa-sallam) commanding leveling graves.'"

And people today vehemently oppose these two traditions and raise graves above ground level like houses, and build domes above them. Ibn al-Qayyim went on to say: "Consider this great contradiction between what the Prophet (salallahu alaihe wa-sallam) legislated and intended in prohibiting the above mentioned practices, and what people of today legislate and intend."

There is no doubt that the wrong things and improper doings mentioned above are conducive to unlimited evil. Ibn al-Qayyim then enumerated those wrong doings saying: "What the Prophet (salallahu alaihe wa-sallam) allowed while visiting graves is to remember the Hereafter, supplicate Allah in favor of the dead people, and ask Allah to forgive them, and be merciful to them, and save them from punishment. In that case, the visitor would do a favor for himself and for the dead. But the polytheists of today, do the opposite thing, that is; supplicating the dead

instead of supplicating Allah, asking them to fulfill their needs, grant them blessings, and aid them against their enemies. By doing so, they, in fact, wrong themselves and the dead too, by depriving him of what Allah has made legal of supplication in favor of the dead and asking Allah's mercy for them." [Ibn al-Qayyim, Ighathat al-Lahfan, vol.1, p.214, 215 and 217]

From the before-mentioned, it is clear that making offerings and sacrifices to dead people constitutes major Shirk, because they contradict the guidance of Muhammad (salallahu alaihe wa-sallam) with regards to graves, which prohibits erecting them, or building mosques on them. Since mosques, chambers and domes are constructed on graves, ignorant people think that the entombed people can extend benefit and cause harm, offer relief to those who are seeking it, and fulfill the needs of those who resign to them. Consequently, they offer them sacrificial animals and make vows to them, to the point that they are turned into idols, worshipped to the exclusion of Allah.

The Prophet (salallahu alaihe wa-sallam) said: "**O Allah! Let not my grave be turned into a worshipped idol.**" [Malik and Ahmed]

The Prophet (salallahu alaihe wa-sallam) made such supplication to Allah knowing, perhaps that a thing of this nature will take place in other than his own grave, which is happening in many Muslim countries.

As for his grave, Allah has guarded it from turning into an idol, as a result of the blessing of his Du'aa or supplication. Although some ignorant superstitious people commit some improper practices in his Masjid, but they cannot reach his grave because his grave is in his house, not in the Masjid, and surrounded by walls, as scholar Ibn al-Qayyim described in his poem in which he said:

"And the Rubb of the worlds has responded to his supplication and surround it with three walls.

[1] A medium for purification means when a Muslim runs short of water for wudhu he may perform tayammum by striking his hands on a dusty surface to wipe his face and hands in lieu of wudhu

Chapter 2.4: The Ruling on revering commemorative statues, monuments and idols

A statue, a figure representing a person or animal, while the Nusub, pl. Ansab, a sign or a mark set up to show the way. Or certain stones that were set up around Kabah over which it was customary for the name of some deity to be pronounced in the killing of animals upon which sacrificial animals were slain to other than Allah.

The Prophet (salallahu alaihe wa-sallam) warned against sketching or making pictures of living creatures (humans or animals) particularly prominent people, such as scholars, kings, leaders, heads of states or pious people, whether it was taken by a camera, or any other similar machine that are available today, or by sculpturing.

The Prophet (salallahu alaihe wa-sallam) also forbade posting such pictures on walls, and setting up statues or idols, or commemorative monuments for they are conducive to Shirk. The first Shirk practice ever to take place on earth was a result of making pictures and posting them. There were pious figures among the people of Nuh and when they died, people were saddened, and mourned them. Then Sahytaan suggested to them to set up in their meeting places objects representing those figures, and gave them their names which they did. Although people did not worship the, yet when the first generation passed away, and the purpose of setting up those objects was forgotten, the succeeding generations worshipped them.

When Allah sent Nuh as a Messenger to his people to warn them against worshiping those objects that he later on turned into idols, they rejected his mission and insisted on worshiping them. Allah says: "**And they said to one another: 'Do not forsake your deities, nor forsake Wadd, Suwa, not Yaghooth and Ya'ooq and Nasr.'**" [Soorah Nuh (71): 23]

Those were the names of the pious people after whom figures were set up to commemorate and gratify them.

Now consider how such commemorative objects turned into objects of worship beside Allah, and led people to reject and oppose His Messengers. And as a result, those people were destructed by the flood, and were abhorred by Allah and the creatures. It also indicates the serious consequences of photography and picture making. It was for that reason the Prophet (salallahu alaihe wa-sallam) cursed the picture making. It was for that reason the Prophet (salallahu alaihe wa-sallam) cursed the picture makers, and foretold that they will be most tortured on the Day of Resurrection, and ordered that all pictures be effaced. He also informed that angels do not enter a home in which pictures are posted. All this because of its dangerous effects on the Aqeedah of the Ummah (the Muslim Community).

The first Shirk practice which was committed on earth was a result of setting up pictures, whether such pictures or statues or figurines exist in homes, public squares or in parks. They are prohibited because they are conducive to Shirk and defect the Aqeedah. The infidels today practice this because they have no Aqeedah to safeguard. But it is not permissible for the Muslims to copy them and participate with them in such practices, in order for them to safeguard their Aqeedah which is the source of their power and happiness.

Chapter 2.5: Ruling on division of faith and disrespecting its inviolable

Ridiculing faith constitutes apostasy and absolute departure from Islam. Allah, the Exalted, says: "Say, is it Allah and His verses and His Messenger that you mocked at? Give no excuse; you have certainly disbelieved (Kafartum) after believing." [Soorah at-Tawbah (9): 65,66] This verse signifies that mocking at Allah constitutes infidelity and mocking at the Messenger constitutes infidelity, and mocking at the Ayaat of Allah constitutes infidelity. He who mocks at them would in fact be mocking at all. Those hypocrites whom Allah addressed in his verse were mocking at the Messenger (salallahu alaihe wa-sallam), and his Companions. As a result, Allah revealed the above verse. Deriding these three yields the same consequences. Those who take lightly the belief in the Oneness of Allah, the Exalted, and venerate and supplicate the dead, and when they are commanded to uphold the belief in the Oneness of Allah and desist Shirk they take such commands lightly, and make fun of it, as Allah describes them saying, "And when they see you, they only make fun of you saying, 'Is this he whom Allah sent as a Messenger? He indeed was

about to lead us astray from our gods, had we not held fast to them." [Soorah al-Furqaan (25): 41-42] And they shall know when they see the punishment who is the most astray from the right path." They derided the Messenger (salallahu alaihe wa-sallam), when he commanded them to desist Shirk. This was the case of all pagans, whenever they were invited to uphold the belief in the Oneness of Allah, they made fun of Prophets and described them as foolish, deviated and insane, they venerated Shirk. Similarly, people who are like them, make fun of those who invite to them to believe in the Oneness of Allah. Allah, the Exalted, says: "And there are some people who take for themselves rivals to Allah, love them as they love Allah." [Soorah al-Baqarah (2): 165] Therefore, he who loves a creature as much as he loves Allah is a polytheist. There must be a difference between loving for the sake of Allah and loving someone along with Allah. Those who have taken graves for idols we see them making fun in the belief in the Oneness of Allah, and His worship. They gratify their objects of worship, other than Allah, and intercessors to the point that one of them would take an oath swearing by Allah falsely, but would not dare to swear by his Shaikh falsely. There are many sects whose members consider seeking help of their Shaikh, either by his grave or elsewhere, as more beneficial than supplicating Allah in the Masjid at the time of Sahr (which precedes dawn). They would also make fun and ridicule those who forsake their order and uphold the Aqeedah of Tawheed. There are many of them, who stop going to mosques and attend their order's celebrations and festivities. Such attitude of theirs is only a result of their taking Allah, His Ayat, and His Messenger lightly, and gratifying Shirk. Such practice is common among the grave worshippers today. [Majmoo al-Fataawa 15:39]

Derision is of two kinds: First, explicit derision which is described in the above mentioned verse with regard to those hypocrites who said: "We haven't seen more greedier, nor more lying nor more cowardly in the battle filed than our scholars. Or saying something to that effect. Such as, 'Your deed (Islam) is a filth religion, or your faith is stupid,' or saying when such people see those who enjoin the good and forbid the wrong: 'Here comes to you the people of faith.' There are so many examples of this kind of derision which are far worse than those comments that were made by the hypocrites to whom Allah refers in the above verse. Second, hidden or insinuative derision, which is considered as a sea without coast. It includes winking by the eye, sticking the tongue out, or hinting by turning up lips, or any other facial expression connoting displeasure, or a hand sign while the Book of Allah is recited, or Sunnah of the Prophet (salallahu alaihe wa-sallam) is being quoted, or when enjoining the good and forbidding the wrong. [MAjmoo at-Tawheed an-Najdiyah, p.409] Of such derision is to say; 'Islam is not fit for twentieth century, it suits the middle ages,' or 'It is backwardness, it includes harshness and barbarism in its castigation's and punishments.' Or saying, 'Islam plunders Woman's rights by legitimizing divorce and polygamy.' Or saying, 'Ruling by man made laws is better for people than ruling by Islam.' Or describing those who invite people to uphold the belief in the Oneness of Allah and deny grave worshiping as extremists, or want to create division in the Muslim community. Or calling them as Wahhabi, inviting to a fifth Madh'hab. Or making fun of those who adhere to the Sunnah of the Prophet (salallahu alaihe wa-sallam), by saying, 'The deen is not growing hair, making fun of those who grow their beards, or other similar insolent statements. All such and similar statements constitute abusing the deen and its people and mocking the correct Aqeedah. There is no change of one condition into another nor power except by Allah. ---

[1] This statement is called 'Hawqalah' to be recited upon disappointment. [Translator]

Chapter 2.6: Ruling by other than what Allah revealed

Among the requirements of believing in Allah, the Exalted, and worshipping Him is submitting to His judgment, and contentment with His laws, and the referral to His book and to the Sunnah of His Messenger, in disputes with regards to statements, fundamentals, litigation's, blood, properties, and the rest of rights. For Allah is the ultimate Judge and judgment ultimately pertains to Him. It is incumbent upon the rulers to rule by what Allah revealed, and it is incumbent upon the subjects to seek judgment from the Book of Allah and the Sunnah of His Messenger (salallahu alaihe wa-sallam). With regards to rulers, Allah says:

"Verily, Allah commands you to deliver the trust [1] committed to you to their due owners, and that when you judge between people, to judge with justice." (4:58)

And surely excellent is that with which Allah admonishes you. Allah is all Hearing, all Seeing. And with regards to the subjects, He said: **"O you who believe, obey Allah and obey His Messenger, and the people in authority among you. And if you dispute over anything, refer it to Allah and His Messenger if you really believe in Allah and the Last Day that is best in terms of consequences."** (4:59)

Then Allah has made it clear that having faith does not conform with seeking judgment in other than what Allah revealed. Allah, the Exalted, says:

"Do you not see those who allege to believe in what is revealed to you and what was revealed before you? They desire to seek judgment from the Taghut, although they are commanded to disbelieve in it, and Satan desires to lead them far astray." (4:60)

Then how will they fare when an affliction befalls them because of what they have achieved (of evil deeds) then they come to you swearing by Allah, saying, 'We meant nothing but the doing good and reconciliation? It is those whose secrets Allah knows well. So turn away from them and admonish them and give them effective exhortation concerning their insights.

And We have sent no Messenger but that he should be obeyed by the command of Allah. And had they come to you when they wronged themselves, and asked forgiveness of Allah, and the Messenger also asked forgiveness for them, they would have found Allah oft Returning, Merciful. But nay, by your Rubb, they will never become believers until they set you a judge in their disputes and then find no straits in themselves concerning what your verdict, and submit with full submission.

"Allah, the Exalted, emphasizes by oath the lack of iman of those who do not refer their disputes to the Messenger of Allah and be content with his judgment submissively." (4:65)

Allah also ruled that those rulers who do not rule by what Allah sent down are unbelievers, wrongdoers, and rebellious. He says: **"And he who does not rule by what Allah sent down, it is they who are the disbelievers."** (5:44)

And He says: **"And he who does not rule by what Allah sent down, it is they who are the wrongdoers."** (5:45)

And He says: **"And he who does not rule by what Allah sent down, it is they who are the rebellious."** (5:47)

It is incumbent to rule by what Allah revealed and to seek His judgment in all cases of dispute with regards to scholars' opinions to accept only those opinions or statements that are substantiated by the Book and the Sunnah without taking side of a certain jurisprudential school, or certain Imam. This must apply to all litigation and rights; not just personal statutes as practiced in some countries that are related to Islam. For Islam is one entity which is indivisible.

Allah says: "**O you who believe! uphold Islam in its entity (as a whole).**" (2:208)

And Allah condemned the Jews saying: "**Do you, then, believe in part of the Book and disbelieve in part?"** (2:85)

The adherents of Madh'hab (Jurisprudential schools) must also refer the statements of their Imams to the Book and the Sunnah to accept only those of them that are in conformity with these two sources, and reject the rest, without prejudice or bias, particularly in matters of Aqidah. The Imams, may Allah be merciful to them, recommended doing so strongly; and this is the real Madh'hab of all the Imams. Therefore, he who opposes them is not considered as their adherent, even if he claims to be so. Rather, he would be one of those of whom Allah says:

"They take their priests and monks, and the Messiah, son of Maryam, as lords aside from Allah." (9:31)

The above Ayah is not restricted to Christians only, rather, it applies to anyone who copies them. He who disobeys the command of Allah and His Messenger ruling by other than what Allah revealed, or requests doing so following his whims, and what he loves, he would have apostatized by departing from Islam and disposing of Imam, even if he claims to be a believer. Allah, the Exalted, denied such people's claim to Iman, by using the verb, 'allege' in the above mentioned Ayah; a verb which is usually applied to those whose action and behavior belie their claims.

This is proven by the words of Allah: "**And they are commanded to denounce the Taghut.**" (4:60)

Because denouncing Taghut is a pillar of Tawhid (the belief in the Oneness of Allah). If man does not fulfill this pillar he would not be considered as a believer in the Oneness of Allah, for Tawhid is the foundation of Iman through which all good deeds are rendered sound, and without which they would be nullified. Seeking judgment from the Taghut means believing in it.
[Muhammad b. Abdul Wahhab. Fath al Majeed. P. 467-468]

[Note: Taghut is any deity, worshipped. or obeyed besides or aside from Allah]

Allah says: "**He who disbelieves in Taghut and believes in Allah has surely grasped a strong handle.**" (2:256)

Negating Iman from him who does not rule by what Allah revealed indicates that applying the laws of Allah is a matter of faith, creed and worship which a Muslim must uphold and adhere to. The laws of Allah should not be applied only because they are better for people and their safety and security, rather because applying them is an act of worship.

Some people emphasize this point only and ignore the terms of faith, creed and worship of applying the Divine laws. [2] Allah, glory be to Him, condemns those who apply His laws for personal interest, not because they believe that applying them is an act of worship.

Allah, the Exalted, says: "**And when they are summoned to Allah and His Messenger to judge between them, behold! a party of them turn away. But if the right is in their favor, they come to him submissively.**" (24:48 49)

They in fact care only about what they desire, while they turn away from anything else which opposes their desires, because they do not consider as an act of worship seeking the judgment of the Messenger of Allah (i.e. by going to him during his lifetime and referring to his Sunnah after his death).

The Status of applying Other Than the Divine laws

Allah, the Exalted, said: "**And He who does not rule by what Allah has revealed it is they who are the unbelievers.**" (5:44)

This Ayah signifies that ruling by laws other than those revealed by Allah constitutes infidelity. This type of infidelity is either major which entails apostasy, or minor which does not constitute apostasy depending on the ruler's attitude. If he believes that the laws of Allah are not binding, and that he has a choice, or he took them lightly, or believed that man made laws are better than the Divine laws, because the former are not suitable for this time and age, or if he wants to satisfy the infidels and hypocrites by so doing, then he commits major infidelity. But if he believes that the laws of Allah are binding and knows the respective laws are relevant to the case he is handling, and yet he opted to rule by otherwise, recognizing that his deed is wrong, and would be subject to punishment, then such a ruler is disobedient who has committed minor Kufr or disbelief. But if he was ignorant of the respective Divine law and tried his best and utmost seeking it, but missed it, he would have committed an error, but he would be rewarded for exerting the effort to reach the proper judgment and, whose error would be forgiven. [At Tahawiyah p.363 364]

This applies to cases that concern individuals, but ruling on cases that concern the public is a different case. Shaikhul-Islam Ibn Taymiyyah said: "If the ruler was religious and yet ruled ignorantly without knowledge, he would end up in Hell Fire. But if he is aware of the Divine laws and yet he ruled by other than the truth of which he is aware, he would belong to the people of Hell Fire. And if he rules unjustly and without knowledge, he would be more deserving of Fire. This in case he judges in a case of an individual, but if he judges in a case which concerns the public, and altered the truth into falsehood, and the falsehood into truth, the Sunnah into Bid'ah, or the Bid'ah into Sunnah, and the good into evil and the evil into good, and opposes the commands of Allah and His Messenger and commands what Allah and his Messenger forbid, then this is another type to be judged by Allah, the Rubh of the Worlds, and the God of the Messengers, the Proprietor of the Day of Requital, to Whom belongs all the praise in the beginning and the end. [Majmoo' al Fatawa, p. 388]

Allah says: "**The judgment is His, and to Him you shall return.**" (28:88)

Allah says: "**He it is Who sent His Messenger with guidance and the deen of the truth, to make it prevail over all other religions. And Allah is sufficient as a Witness.**" (48:28)

Shaikhul Islam Ibn Taymiyyah went on to say: "There is no doubt that he who does not believe in the incumbency of ruling by what Allah sent to His Messenger is an infidel. So he who deems it lawful to judge between people according to what he deems as justice without adhering to what Allah sent down is an infidel too."

There is not a nation but enjoins ruling with justice, although justice according to their religion is what their leaders or chiefs consider as such. There are many who claim to be Muslims, rule by their mores and customs which is not revealed by Allah, such as the customs of the Bedouins, which they inherited from their forefathers who were obeyed rulers. They believe that such customs must be applied, excluding the Book and the Sunnah, and such belief constitutes infidelity.

There are many people who accept Islam, but do not rule except by the prevailing customs that are commanded by obeyed lords. Such people know that it is not permissible to rule by other than what Allah revealed, but do not apply them, rather they deem as lawful to rule by other than what Allah sent down, they are infidels." [Minhaaj as Sunnah]

Shaikh Muhammad ibn Ibraheem asserted: "As for that which is described as lesser infidelity, it is when he refers the dispute to other than the Book of Allah knowing that he is disobeying Allah by doing so, and that the ruling of Allah is the truth, and He does it once. Such a person would not be committing major infidelity. As for those who legislate laws and make others obey them, this constitutes infidelity, even if they claim that they made a mistake, and that the laws of Allah are more just; such is considered as an infidelity which entails apostasy." [Fatawa ash-Sheik Muhammad ibn Ibraheem aal Ash-Sheikh (The Mufti of Saudi Arabia before Allamah Ibn Baaz rahimahullah)]

By asserting this Sheikh Muhammad ibn Ibraheem, may Allah grant him His Mercy, made distinction between the partial ruling of no recurrence, and between the general ruling which is used as reference to all judgments or most of them, and he decided that such infidelity constitutes absolute apostasy. That is because he who discards the Islamic Shar'iah and replaces it with man made laws, this is a proof that he considers the man made laws as more appropriate and better than the Shar'iah, which is beyond doubt major infidelity which constitutes apostasy and contradicts Tawheed (the belief in the Oneness of Allah).

[1] The term, 'trust' means rights of Allah including all of His commands, and the rights of humans that are committed to man

[2] [QSEP NOTE] – This is groups like the Ikhwaan al-Muslimoon and their counterparts in the Indian Subcontinent like Jamaat Islami. Also Refer to what Shaikh Al-Albaani says on the subject.

Chapter 2.7: Claiming the Right of Legislation, Legalization and Illegalization

Legislating rulings for the slaves of Allah to follow in their acts of worship, transactions, settling the disputes, litigation, and in the rest of their affairs is an exclusive right of Allah, the Exalted, the Rubb of mankind, and the Creator of the creatures.

Allah says: "**Verily the creation and the command belong to Him, and He is the blessing Granter, the Rubb of the Worlds.**" (7:54)

He knows what suits His slaves, and legislates it for them. By virtue of His Rubabiyah, He legislates for them, and by virtue of their servitude to Him, they accept His judgments; whichever case it is in their interest.

[Note: Rubabiyah - Inf. of Rubb., or the state of Rubb]

Allah, the Exalted, says: "**And if you dispute over anything, refer it to Allah and His Messenger if you really believe in Allah and the Last Day, that is best in terms of consequences.**" (4:59)

And He also says: "**And in whatever you differ, the decision thereof rests with Allah. Say: 'This is Allah, my Rubb'**" (42:10)

Allah, Glory be to Him, denies that His slaves should accept a lawmaker other than Himself. He says: "**Or do they have partners to Allah to legislate for them in the deen what Allah does not allow?**" (42:21)

Hence, he who accepts a law other than Allah's ascribes a partner to Allah. Whatever act of worship that is not legislated by Allah and His Messenger is Bid'ah, and every Bid'ah is a means of deviation.

The Prophet said: "**He who introduces in our deen, anything which does not belong to it, it shall be rejected.**" [Bukhari and Muslim]

In another version, he said: "**He who practices an act of worship that is not endorsed by our deen it is to be rejected.**" [Muslim]

While any other law which is legislated by neither Allah nor His Messenger in politics, or for judging in people's disputes, it is considered as the law of Taghut, and Jahiliyyah (Pre Islamic era)

Allah says: "**Do they seek the judgment of Jahiliyyah? And who is better than Allah as a judge for a people who have firm faith?**" (5:50)

The right of legalizing and illegalizing belongs to Allah too, and no one is permitted to share this right with Him.

Allah says: "**And do not eat of that on which the name of Allah is not pronounced, for surely that is disobedience. And certainly Satans inspire their friends to argue with you. And if you obey them, then you are polytheists.**" (6:121)

Thus Allah, the Exalted, considers obeying Satans and their followers, with regard to legalizing what Allah prohibits as Shirk. Likewise, whoever obeys scholars and rulers in prohibiting what Allah made lawful, or legalizing what He prohibited, he would be considered as taking them as lords to the exclusion of Allah.

Allah, the Exalted, says: "**They have taken their learned men and their monks, and the Messiah, the son of Maryam for lords aside from Allah. And they are commanded to worship the One God. There is no true god but He. Far is He removed from what they ascribe to Him!**" (9:31)

At Tirmidhi and others reported that the Prophet recited the above Ayal to Adi bin Hatim at Ta'i (just before he accepted Islam) may Allah be pleased with him, who said:

"O Messenger of Allah, we do not worship them! The Prophet said: Do they not make legal for you what Allah makes illegal and you deem it as legal, and they legalize what Allah made legal and you deem it as illegal?" He said: 'Certainly!' Thereupon, the Prophet said: 'That is how you worship them.' (Tirmidhi and others)

Hence, the obedience of the Christians to their learned men, with regards to illegalization and legalization is considered as worship and major Shirk, which contradicts the Tawhid, which is signified by the Testimony of Faith, La ilaha illallah [Fath al Majid p. 107]. This Testimony which signifies that legalization and illegalization is an exclusive right of Allah, the Exalted.

If obeying scholars and worshippers in illegal and legal matters that oppose the law of Allah, is considered as Shirk; even though the scholars and worshippers are religious people whose mistake may be forgiven if it were made after exerting their efforts, and they will be rewarded for that. If obeying such people constitutes major Shirk, then how about those who obey man made laws that are the work of the unbelievers and the atheists, imported into Muslim countries and applied? They are much worse than the former. There is no altering of one condition into another, nor is there power except through Allah. For the latter take the unbelievers as lords aside from Allah to legislate laws for him, and legalize the illegal, and rule people by such laws.

[1] This is a statement which is usually uttered when expressing sorrow, or regret over a situation or condition

Chapter 2.8: Ruling on Joining Atheists Sects, and Parties of Ignorance.

1. Joining Atheists sects, and groups such as Communism, Secularism, Capitalism, and other schism of disbelief constitutes apostasy. If a member of such group claims to be a Muslim then he would be committing by joining them a major hypocrisy. Hypocrites claim to be Muslims in public, while in their hearts they are infidels, as Allah describes them:

"And when they meet those who believe, they say: 'We believe;' but when they are alone with their leaders, they say: 'We are certainly with you; we are only mocking.'" (2:14)

Such deceiving hypocrites, one of them has two faces, one to face the believers and another to face his atheist brothers, and has two tongues, one for the Muslims, and the other to interpret his insights. Allah says:

"Those (hypocrites) who wait and watch about you; if you gain a victory from Allah, they say: 'Were we not with you?' But if the disbelievers gain a success, they say (to them): 'Did we not gain mastery over you and did we not protect you from the believers?' Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers." (4:141)

They turn away from the Book and the Sunnah deriding their adherents, and they refuse to submit to the two revealed sources, rejoicing with the knowledge they have that gaining the more of which increases them only evil and arrogance. You see them always making fun of those who adhere to revelation

Allah says: **"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin, they say: "Truly, we are with you; verily, we were but mocking." (2:14)**

Allah says: **"Allah mocks them, and increases their deviation to wander blindly."** (2:15)

Allah commands his slaves to adhere to the believers: **"O you who believe, fear Allah and be with the truthful."** (9:1 19)

Such atheist sects contradict each other, because they are based on falsehood. Communism denies the existence of the Creator, Glory be to Him, and opposes the heavenly religions. He who is content to live without a creed and denies the solid facts, such one has no intellect. While secularism recognizes only materialism whose main objective in this life is living like animals.

While the main objective of capitalism is to amass wealth, regardless how, and is restrained by neither lawful, unlawful, nor mercy or pity for the poor and needy. Its economy is based on usury which is an opposition to Allah and His Messenger, and carries destruction of states and individuals, and sucks the blood of poor nations.

Their is no sane person, let alone a believer who would be content to live under the system of such schools of thought, with neither reason, religion nor a clear purpose in his life for which he struggles. Such schools have raided Muslim countries when the majority of those people of those countries drifted away from the true deem and grew up in such loss, depending on such schools.

2. Joining the parties of ignorance and racist nationalism constitutes apostasy too, for Islam rejects racism and nationalism, and other schism of ignorance.

Allah says: **"O mankind! We have created you from male and female and made you peoples and tribes, that you may know each other. Verily, the most honorable among you in the sight of Allah is he who is the most righteous among you."** (49:13)

The Prophet said: "**He who promotes nationalism is not one of us, neither the one who fights for the sake of nationalism, nor the one who is passionate for nationalism.**" [Muslim]

He also said: "Allah has removed from you the zeal of Ignorance, and the boasting of family lineage. People are either a pious believer, or a miserable impious. Mankind are the sons of Adam, and Adam is created from soil. No preference of an Arab over non Arab except by righteousness." [At-Tirmidhi and others]

Such partisanship divide Muslims, while Allah commands them to unite, and help one another in causes of good deeds and righteousness, and He forbids division and discord.

He says: "**And hold fast, all together, to the rope of Allah and do not be divided; and remember the favor of Allah upon you when you were enemies and He joined your hearts in love, and you became brothers by His grace.**" (3:103)

And you were on the brink of a pit of fire, and He saved you from it. Thus does Allah explain to you His signs that you may be guided.

Allah, Glory be to Him, wants us to be one party, that is, the prosperous party of Allah. But the Muslim world has succumbed to blood ties, citizenship and nationalism and believe in it as an established fact, and inescapable reality after Europe raided it politically and culturally. Its people rush frantically to revive such schisms which Islam squashed. They revived its slogans, praising them and taking pride in its era, which preceded Islam; an era which Islam insists in calling it Ignorance. Allah has favored the Muslims by relieving them from such schisms and encouraged them to be grateful for such grace. It is natural for a believer to mention a thing which is related to ignorance whether it belonged to an age far or near from Islam, with resentment, hatred, and repulsion. Would a tortured prisoner who is released remember the days of incarceration torture and humiliation without shuddering, or would the recuperating person who suffered long term ailment remember those days without turning pale.

It should be known that such partisanship are only a torment to which Allah subjects those who turn away from His laws and rejects His deen.

Allah says: "**Say, 'He has power to send punishment upon you from above you, or from beneath your feet, or to confound you by splitting you into sects and make you taste the violence of one another.'**" (6:65)

See how Allah expounds the signs in various ways that they may understand.

And the Prophet said: "And unless their rulers rule by the Book of Allah, Allah would turn their own might against themselves." [Ibn Majah]

Zeal for partisanship causes rejecting the truth which is in the hands of the others. Such as the Jews who refused the truth as Allah describes them saying:

"And when it is said to them: 'Believe in what Allah has sent down,' they say: 'We believe in what was sent down to us;' and they disbelieve in what was sent down after that, yet is the Truth, fulfilling that which is with them." (2:91)

Their case is similar to the case of the people of Ignorance (the pagans) who rejected the truth which was brought to them by the Messenger of Allah it out of their passionate adherence to their forefathers, as Allah says:

"And when it is said to them, 'Follow what Allah sent down.' they say: 'Nay, we follow what we found our fathers following.'" (2:170)

The Partisan zealots want to make their partisanship as a substitute to Islam with which Allah has favored mankind.

Chapter 2.9: Materialism Theory of Life and its Malicious Effects

There are two theories of life, one materialistic, and the other sound, and each has its own effects.

a. The materialism theory (definition)

It means restricting man's mind in order to accomplish his hasty pleasures, for which man's endeavors are restricted to that range, without being able to see its evil consequences nor strive to avoid it, for he does not know that Allah has made the life of this world as a farm for the world to come. He made this world a world of action, and the world to come, a world of requital. Therefore, whoever utilizes his life by accomplishing good deeds, he would be prosperous in both, but he who neglects this world loses the second. Allah says:

"He has lost this world as well as in the Hereafter that is an evident loss." (22:11)

Allah has not created this world in vain, rather, He created it for a great divine purpose. Allah, the Exalted, says: **"Who has created death and life to try you as to who of you is best in accomplishing good deeds."** (67:2)

And He is the Mighty, the Most Forgiving.

And He says: **"Verily, We have made all that is on the earth as an ornament for it, to try them as to which of them is best in accomplishing good deeds."** (18:7)

Allah, the Exalted, has created in this world easily obtained pleasures, and the apparent beauties of wealth, children, power of authority, and the rest of joys that only Allah knows. Most people strive only to obtain such pleasures and enjoy them without contemplating their purpose, and preoccupy themselves by obtaining them while heedless of the world to come. Rather, they deny the existence of another life, as Allah, the Exalted, says:

"And they say, 'There is nothing except this present life of ours, and we shall not be resurrected." (6:29)

Allah, the Exalted, threatens those who hold this belief saying:

"Those who do not look forward to meeting Us and are content with the life of this world, and feel at rest therewith, and those who are heedless of Our signs . It is those whose abode is the Fire, because of what they earned." (10: 7,8)

He also says: "**Whoever desires the present life and its joys, We will fully repay them for their works in this life and they shall not be wronged therein.**" (11:15,16)

Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this life shall come to naught, and vain shall be what they used to do.

This threat is served to those who uphold this belief whether they accomplish good deeds in order to profit in this world such as the hypocrites, or the infidels who believe in neither Resurrection nor Requital, such as the people of Ignorance, and those who subscribe to destructive schools of thought such as capitalism, communism, and atheist secularism. Those who do not appreciate the value of this world, which means to them only as it means to animals. They are worse than animals because they do not use their intellects and exert their efforts wasting their time, for accomplishing things which will not last for them nor, will they live long enough to enjoy them. They do not work for their inescapable fate which awaits them.

Animals have no future life to look forward to, nor do they have intellects to use, contrary to those people.

That is why Allah, the Exalted, described them saying: "**Or do you think that most of them hear or understand? They are only like cattle nay, they are more deviant from the path.**" (25:44)

Allah has described such people who think only of enjoying this life, as lacking knowledge.

He says: "**But most people do not know. They only know the accomplishments pertaining to this world, but they are heedless about the world to come.**" (30:6,7)

Although such people have expertise in inventions, and industries but they are ignorant and do not deserve to be described as knowledgeable because their knowledge does not go beyond the accomplishments of this world.

This knowledge is defective and its people do not deserve to be given the noble title, 'Scholars.' The title 'Scholar' is to be given only to those who know Allah, and are fearful of Him, as Allah says: "**Only the Scholars among His slaves fear Him.**" (35:28)

To give an example of materialistic people is what Allah mentions about Qaroon, and the treasures that He gave him.

Allah says: "**So he came out to his people in his pomp. Those who were desirous of the life of this world said, 'O would that we have similar to what Qaroon is given!, Truly, he is of great fortune.'**" (28:79)

Those people envied him, and wished that they had his wealth, and described him as a man of great fortune according to their materialistic thinking. This is the case of infidel countries

nowadays, which enjoy technological, industrial, economical progress. Those Muslims who have weak faith, they admire them without considering the infidelity of those people, and the evil fate which awaits them. This materialistic thinking prompts them to admire the infidels and respect them to the point of emulating their conduct and bad habits, but they fail to emulate their serious efforts and preparedness in achieving beneficial inventions and industries.

b. The sound thinking of this life

That man should consider the wealth, authority, and materialistic capabilities as only means for accomplishing good deeds for the world to come. In fact, this world is not to be condemned for

itself, rather commanding or condemning should be directed to the accomplishments of the slave. This world is only a bridge leading to the world to come, and a source of supply for reaching Jannah (the Heavenly Garden). The best of joys which the people of Jannah gain is only a result of what they have planted in this world. This world is the abode of Jihad (Fighting in the cause of Allah), prayer, fasting, and expending in the cause of Allah, and a field of racing for good deeds. Allah, the Exalted, will say to the people of Jannah:

"Eat and drink joyfully because of the good deeds you did in days gone by." (69:24)

Chapter 2.10: Charms and Amulets

1. Charms, a charm, or a spell either uttered or written by which a person having an evil effect such as fever and epilepsy etc. is charmed. It is of two kinds:

First: That which do not include Shirk, i.e., to recite on a sick person Qur'anic Ayat, or any supplications that include names or attributes of Allah. This kind of charms is lawful, for the Prophet himself practiced charming and permitted it.

Auf bin Malik said: "We used to practice charming during the era of Ignorance (Pre Islamic), and we asked the Messenger of Allah of what he thought of such chanting, he said: 'Show me the contents of your charms, there is no harm in them if they do not include Shirk.' [Muslim]

As Su'yooti said: "Scholars are at unison respecting the permissibility of charms, if they meet three conditions,

1. To include the words of Allah, His names or attributes.
2. To be uttered or written in Arabic.
3. The one who carries it, or practices it, must believe that the charm in itself has no effect, rather by the foreordainment of Allah." [Fath al Majeed p. 145]

"Its procedure: to be recited and blown by mouth on the sick."

Second: That which include Shirk, i.e., the charms through which the help of other than Allah is sought, such as supplicating other than Allah, seeking relief from him, or seeking his help. Such

charms include names of Jinn, Angels, Prophets, or righteous people. This supplication is directed to other than Allah, and thus it constitutes major Shirk. Or it is written or uttered in other than Arabic, or includes words of vague meaning and it is feared to include infidelity and Shirk, such is prohibited.

2 Tamimah, an amulet which is hung around children's necks to protect them from envy. It may be worn by adults, men and women, to ward off evil. It is of two kinds:

a. The first kind, which includes parts of the Qur'an, or some of Allah's names and attributes, and is worn around the neck for the purpose of healing. This kind of amulets, scholars are at variance concerning wearing them. Some scholars believe in its permissibility according to Abdullah bin Amr bin al-Aas who quoted a statement of A'aishah implying its permissibility. Abu Ja'far al-Baqir, and Ahmed bin Hanbal, both considered the command of prohibiting wearing them apply only to those amulets that include Shirk. The second opinion, of prohibiting wearing them is based on the statement of Ibn Mas'ood and Ibn Abbas, who quoted the statement of Hudthaifah, Uqbah bin Amir and Ibn Aqim, which was also adopted by a number of Tab'een, the companions of Ibn Mas'ood and Ahmed, and considered by the latter generations as prohibited using as a proof the following statement of Ibn Mas'ood:

"I heard the Messenger of Allah saying: 'That some of charms and amulets and Tiwalah constitute Shirk.'" [Abu Dawood, Ahmed, Ibn Majah, al Hakim]

Tiwalah, a spell which is used to make man love his wife, or the other way round.

The second opinion, is the right one due to three reasons;

1. The general prohibition of wearing them.
2. Barring access to what may be conducive to the unlawful.
3. If one wears an amulet containing Qur'anic Ayat, he is apt to carry it with him into washrooms, while relieving or cleansing himself or the like.

The second kind of amulets, that are worn by people, but do not include parts of the Qur'an, such as beads, bones, sea shells, threads, shoe soles, nails, names of Satan and Jinn, or any talismanic items. This is absolutely prohibited and constitute Shirk, because it is considered as an attachment to other than Allah, Glory be to Him, His names, attributes and words. According to the Hadith: "He who wears a thing shall be committed to it." [At-Tirmidhi]

That is, Allah will not protect him rather, He would assign him to the thing which he is wearing (Meaning that Allah will abandon him and the thing which a person wears would be of no avail to him).

Therefore, he who resigns to Allah, seeks refuge with Him and commits his affairs to Him, Allah will suffice him, and make the difficult easy for him, shorten the distance of his trip. But he who attaches himself to creatures, amulets, medicine or graves, Allah will abandon him to what he attaches himself, and nothing will avail him of those things that have neither harm nor benefit to extend to him. As a result, he severs his relation with Allah and defects his own creed.

It is the duty of the Muslims to safeguard his Aqidah (creed) against all defects. He should not take unlawful remedies, nor go to hoax healers seeking remedies from them, because they defect his heart and creed. He who depends on Allah, Allah will suffice him.

Some people wear these items on themselves, when they are not suffering physical ailment, rather they suffer imaginary ailment such as fear of envious eyes, and jealousy, therefore, they carry amulets in their cars or on their animals, or hang on the door of their house or shop. All of which is a result of weak Iman and defective Aqidah, and the lack of depending on Allah. The weak and defective creed is the real ailment which must be cured by knowing the true meaning of Tawhid and the sound Aqidah.

Chapter 2.11: The Ruling of Swearing by other than Allah and seeking means of access to Allah (Tawassul) through a human

a. Swearing by other than Allah

An oath: a solemn appeal to Allah to witness one's determination, or to emphasize a judgment by mentioning a glorified one in particular. Glorification and exaltation are due to Allah Alone, therefore, it is not permissible to swear by other than Allah. Scholars are agreed that an oath must be sworn by Allah, His names or attributes only, and that swearing by other than Allah constitutes Shirk. Ibn Umar, may Allah be pleased with him, reported that the Allah's Messenger said:

"He who swears by other than Allah, commits Kufr or Shirk." [Ahmed and others]

It is minor Shirk, unless the one who is sworn by is aggrandized by the one who swears, to the point of worship, then it constitutes major Shirk. Such as the case of grave worshippers of today; they fear dead people whom they aggrandize more than they fear Allah, to the point that if one of them is asked to swear by the wall' whom he aggrandizes, he would not dare to do so, unless he swears on a truth, but if he is asked to swear by Allah, he would do so even if he is telling lies.

An oath signifies exalting the one by whom it is sworn, while exaltation is due to Allah Alone, and an oath which is sworn by Allah must be revered, and should not be taken quite often.

Allah, the Exalted, says: "**And do not obey any mean swearer.**" (68:10)

And He also said: "**And observe your oaths.**" (5:89)

That is swear only when you have to, and only when you are telling the truth, because frequent swearing and lying signifies taking lightly swearing by Allah and the lack of exalting Him. This contradicts the perfect belief in the Oneness of Allah.

The Allah's Messenger said: "Three people Allah will not talk to them, nor will He purify them, and they shall receive a painful torment."

In this Hadith the Prophet, enumerated among those three people.

"A man who made Allah as his commodity. That is, buying nothing except by swearing by Allah, and selling nothing but by swearing by Allah." [At Tabarani]

Stressing on threats against frequent swearing indicates its prohibition out of reverence to the name of Allah, the Exalted, and out of His exaltation, Glory be to Him. Prohibited too is swearing by Allah falsely, such is called the plunger. Allah has described the hypocrites as taking oaths, falsely and knowingly.

[NOTE: The plunger, a false oath which one purposely swears knowing the case to be the contrary thereof. in order to cut off the rights of others. It plunges its swearer into sin, and then into Hell Fire]

In brief

1. It is prohibited to swear by other than Allah, the Exalted, such as swearing by; the trust, the Ka'bah, or the Prophet, all of which constitute Shirk.
2. It is prohibited to swear by Allah falsely and willfully. This oath is called, the plunger.
3. Prohibited too is frequent swearing by Allah, even truthfully, when the need does not call for it, because this signifies taking Allah, Glory be to Him, lightly.
4. The permissibility of swearing by Allah truthfully at times of need.

b. Tawassul, seeking means of access to Allah through a human.

Tawassul, a means of becoming near to Allah. Allah says: "**And seek waseelah to Him (Allah).**" (5:35)

That is to seek means of gaining the pleasure of Allah, the Exalted, by obeying His commands.

Tawassul is of two categories:

The first category of Tawassul: Legitimate which consists of six kinds:

1. Tawassul by seeking nearness to Allah by appealing to Him by His names and attributes as He commands.

"And to Allah alone belong all perfect names. So call on Him by them. And leave those who deviate from the right way with respect to His attributes. They shall be requited for what they do." (7:180)

2. Tawassul by seeking nearness to Allah through Iman and good deeds which the seeker accomplished, as Allah describes the faithful saying:

"Our Rubb, we have heard a caller inviting us to faith, saying: 'Believe in your Rubb,' and we have believed. Our Rubb, forgive therefore, our errors and remove from us our evils, and in death make us with the righteous." (3:193)

And according to the Hadith describing the three men who were trapped in a cave by a rock which blocked its entrance. They could not exit until they beseeched Allah through their good deeds and Allah relieved them when the rock moved away, and they exited the cave.

3. Tawassul by seeking nearness to Allah through declaring the Oneness of Allah, as Prophet Yunus, may Allah render him safe from evil, said: **"And he cried out in depths of darkness, saying, 'There is no true god except You, far removed are You from every imperfection."** (21:87)

4. Tawassul by seeking nearness to Allah through expressing feebleness and dire need to Allah, as done by Ayub, may Allah render him safe from evil, did: He called out his Rubb, saying: **"Affliction has touched me, and You are the Most Merciful of all who show mercy."** (21:83)

5. Tawassul by seeking nearness to Allah through the supplication by a living pious slave of Allah. Just as the Companions used to do when they suffered drought, they requested the Prophet to supplicate Allah for them for rain. When he died, they turned to his uncle, Al Abbas, may Allah be pleased with him, to supplicate for them. [Bukhari]

6. Tawassul by seeking nearness to Allah by admitting one's own sins. Allah says: **"He said, My Rubb: 'I have wronged myself!' so forgive me."** (28:16)

The second Category

The illegitimate Tawassul, which is seeking nearness to Allah by requesting the dead to supplicate and to intercede on behalf of the seeker. Of this too is the Tawassul by the rank of the Prophet that is to say, (O Allah I ask you by the honor of our Prophet) or by the persons of creatures or their rights as detailed below.

1. Requesting the supplication from the dead is not permissible: Because the dead cannot supplicate as he used to when he was alive. Neither requesting the dead to intercede is permissible, because Umar bin al Khattab and Mu'awiah bin Sufyan and the rest of the Companions, and Tab'ieeii when they suffered drought, they requested a Companion who was alive to supplicate Allah for rain. They never requested the Prophet after his death to supplicate for them, nor did they supplicate Allah by his grave, nor by a grave of anyone else. Rather, they went to a substitute i.e., Al Abbas, and Yazid b. al Aswad. Umar supplicated once, supplicated once, saying: "O Allah! We used to seek nearness to You through our Prophet, and You used to give us rain, and now we seek nearness to You by the supplication of the uncle of our Prophet. So give us rain. They set Al-Abbas as a substitute for the Prophet . When it became difficult for them to seek nearness to Allah through a legitimate manner as they used to do before (i.e. during the lifetime of the Prophet, it was possible for them to go to the grave of the Prophet seeking nearness to Allah by him; that is, if it were legitimate to do so. Refraining from doing so is in itself a proof that it is not permissible to seek Tawassul by dead people, nor their supplication, nor their intercession. Were it to be legitimate to seek nearness to Allah by the Prophet during his

life and after his death they would not have turned to a substitute, or someone else below him after his death.

2. Tawassul by the honor of the Prophet or someone else's is not permissible:

As far as the narration: (When you ask Allah, seek access to Him through my honor because my honor is great with Allah.) - This is a forged Hadilh which does not exist in reliable Muslim works, nor is quoted by any Hadith scholars. [Majmou al Fatawa 1/318-319]

Since there is no sound proof available for this kind of Tawassul, then it is not permissible, because acts of worship are established only by clear sound proofs.

3. Tawassul by the persons of people is not permissible, because the article 'by' is used for an oath (ex. by so & so) as to adjure Allah by one of His creatures. So if adjuring a person by another person is not permissible, then by right, adjuring Allah by a creature is more so. But if the article 'by' is used to denote cause, Allah does not make adjuring by creatures as a cause for His response, nor does He legalize it.

4. Tawassul by creatures is not permissible for two reasons:

First: No right of anyone can be made incumbent upon Allah, rather, it is He Who gratuitously bestows His bounty on His slave, as He says:

“And it was certainly due from Us to help the believers.” (30:47)

Since the obedient deserves the reward, he deserves it only out of graciousness and favor from Allah. It is not a right due to the slave to be demanded from Allah, as a creature demands his rights from another.

Second: Such right which Allah has graciously granted His slave is to be given only to that particular slave, no one else. So if someone else made Tawassul by that right he would be adjuring Allah by a thing to which he is not entitled, and it would not avail him.

As for the Hadith which include the following Tawassul - (I adjure you by the rights of supplicant)

It is not confirmed as a Hadith, because its chain of narrators includes Atiya al-Aufi, whose authority is weak. Besides, the Hadith scholars are agreed upon this. A Hadith such as this cannot be used as a proof or argument on vital issues of creed. Moreover, this Hadith does not include Tawassul by one particular person, rather, it includes Tawassul by supplicants in general, and the right of the supplicant is His response as Allah promised them, a right which Allah made upon Himself by Himself not by someone else. Hence, it is Tawassul which is made to Him through His true promise, not by a creature's right.

c. The Ruling of Isti'anah and Istighathah through a Creature.

Isti'anah, seeking the help and support in certain things.

Istighathah, seeking relief, or the removal of difficulties.

Isti'anah and Istighathah from creatures are of two kinds:

The first: The Isti'anah and the Istighathah from a creature in things which he can do or offer is permissible.

Allah, the Exalted says: "**And help one another in righteousness and piety.**" (5:2)

And Allah, the Exalted, says: "**And he who was of his sect sought his help against him who was of his enemies.**" (28:15)

The second: Isti'anah and Istighathah from a creature in things that only Allah can do, such as seeking help from a dead, or seeking relief from a living creature, for things that only Allah can do, such as healing the sick, relieving the distressed and warding off evil. Such are not permissible and constitute major Shirk.

There was a hypocrite during the time of the Prophet who used to offend the believers. They said to each other, 'Let's go to the Messenger of Allah and seek relief from this hypocrite.' The Prophet said: "No relief should be sought from me; rather from Allah only." (At-Tabarani)

The Prophet disliked the term '**seeking relief**' to be applied to him. Although he was capable of responding to them, but he wanted to safeguard the creed of Tawhid, thus to allow no excuse, in saying or doing things that are conducive to Shirk. And out of his politeness being courteous and humble to Allah. In the meantime, he warned his Ummah against all means of Shirk, in terms of utterances and actions.

If the Prophet did not respond to his Companions in a matter which he was capable of during his lifetime; how then can one seek relief from him after his death, and request him to fulfill things that only Allah can do? Since it is not permissible to seek relief from him then by right it is more so seeking it from others. [Fath al Majid 196-197]

Chapter 3.1: The incumbency of loving the Messenger of Allah, and revering him. Prohibition of praising him excessively. Status and Rank of the Prophet

1. The incumbency of loving him and revering him

The slave must first love Allah, Glory be to Him, as one of the greatest acts of worship. Allah, the Exalted, said: "**But those who believe love Allah more.**" (2:165)

Because He is the Rubb Who generously grants His slaves all of the graces, seen and the unseen thereof. Next to the love of Allah, the Exalted, comes the love of His Messenger because it was he who invited people to Allah, and taught them who Allah is, and conveyed His Sharieah and clarified His rulings. Thus, whatever the believers obtained of goodness in this world and the

world to come, it is only through His Messenger. No one shall be admitted to Jannah before he obeys and follows Muhammad . According to the Hadith:

"Three traits, whoever possesses them shall experience the sweetness of Iman : To love Allah and His Messenger more than anyone else. To love a man only for the sake of Allah, and to hate to return to infidelity after Allah has delivered him from it as much as he hates to be thrown into Fire." [Agreed upon (i.e. Bukhari, Muslim, Abu Dawood, At Tirmidhi, An-Nasai and Ibn Majah)]

The love of the Allah's Messenger is connected with the love of Allah, the Exalted, and necessitated by it, and ranked second to it. With regards to loving the Allah's Messenger and the incumbency of making his love surpass the love of anyone else other than Allah, the Exalted, the Prophet said: "None of you shall become a true believer until I become dearer to him than his own son, father and all mankind." [Agreed upon (i.e. Bukhari, Muslim, Abu Dawood, At Tirmidhi, An-Nasai and Ibn Majah)]

In fact it is reported that it is obligatory on the believer to love the Allah's Messenger more than his own self, according to the following Hadith:

"Umar bin al Khattab, may Allah be pleased with him, addressed the Allah's Messenger saying: 'Messenger of Allah! You are dearer to me than everything except myself.' Thereupon, the Prophet 'said: 'By the one in whose hand is my life, (your Iman will not be complete) until I become dearer to you than your own self.' Then Umar said to him: 'You are now dearer to me than my own self.' The Prophet said: 'Now! Umar your Iman is complete.' " [Bukhari]

The above shows that the love of the Allah's Messenger is obligatory and must be greater than any other love, except the love of Allah. Because the former is subservient to the latter and necessitated by it, and is a love for the sake of Allah, which increases by increasing the love of Allah, in the heart of the believer and decreases by the decrease of the love of Allah. Whoever loves Allah, must love every other thing for the sake of Allah. The love of the Allah's Messenger entails revering him, gratifying him, following him, and giving his statements priority, over every other statement of creatures. It also entails magnifying his Sunnah.

The Scholar, Ibn al Qayyim, may Allah grant him His mercy, said: "Every love and exaltation extended to a human is permissible only if it is subservient to the love of Allah and His aggrandizement. The love of the Allah's Messenger, and exaltation are only due to the perfect love of the One Who sent him and aggrandized him. His Ummah loves him, because Allah loves him, and they exalt and revere him, because Allah exalts him, therefore, his love is a requirement of the love of Allah."

What is meant by the above is that Allah, the Exalted, has bestowed upon him love ability and dignity, therefore, no human is dearer to another nor more revered in his heart than the Allah's Messenger to his Companions, may Allah be pleased with them. Amr bin al-Aas said after accepting Islam that no person was more hateful to me than the Allah's Messenger, but when he became Muslim, no one was more dearer to him than the Allah's Messenger , nor more revered in his sight. He said: "Were I to be asked to describe him to you, I would not be able to do so, because I had never had enough of him, out of the great reverence I hold for him."

Urwa bin Mas'ood said to Quraish: "O people! by Allah I had audience with the Persian emperor, the Roman emperor, and kings, I have never seen a king whose companions revere him as the Companions of Muhammad revere Muhammad. By Allah they never looked him in the eye, out of reverence, he never spat a sputum but it fell in the palm of one of them, to rub with it his face and chest, and whenever he performed Wudhu, they were about to fight over the water from which he performed his Wudhu." [Jala al-Afham pp. 120-21]

2. Prohibition of praising him excessively

An excess is exceeding the limits, or going beyond the proper limits. Allah, the Exalted, says:

"Do not exceed the limits of your deen." (4:171)

While flattering is to exceed the proper limits of commendation, reaching the point of falsehood. Such excess with regard to the Allah's Messenger means exceeding his status, that is, to elevate him to a level of deification, by imputing to him some of the divine characteristics, invoking him, supplicating him, seeking his relief or swearing by him.

While adulating the Prophet is exceeding the limits of praising him. The Prophet forbade doing so, saying: "Do not adulterate me, as the Christians adulterated the son of Maryam. I am only a slave, call me the slave of Allah and His Messenger." [Agreed upon]

He meant to say, do not over praise me by imputing false characteristics, and do not exceed the limit in praising me as the Christians exceeded the limits in praising Eesa, may Allah render him safe from evil, to the point of deification. Describe me by what my Rubb has described me, and call me, Abdullah (the slave of Allah), and His Messenger.

Once a Companion addressed him saying: "You are our master". He said: "The Master is Allah, the Blessing Giver, the Exalted." And when they described him saying: "You are the best of us and the most beneficent among us". He said: "Say what you came for to say, and let not Shaitan make you his followers enticing you to make presumptuous statements." [Abu Dawood]

[Note: This 'say what you want to say' meaning you don't have to introduce your appeal with such statements, or there is no need for such flattering words]

Some people also said to the Allah's Messenger (sallallahu alahe wa-sallam): "O Messenger of Allah, you are the best and the son of the best among us, and our master and the son of our master." He addressed them saying:

"O people! make your requests straightforward and let not Shaitan lure you into saying the wrong things. I am only the slave of Allah, and His Messenger. I do not like you to elevate me above my rank in which Allah, the Exalted, has placed me." [Ahmed and Nasa'i]

The Allah's Messenger disliked to be addressed by such words as, 'you are our master, the best of us,' or, 'the greatest of us. Although, he is the best of mankind and the most honorable of them all, and yet he forbade them to address him with such titles, just to keep them away from excess in praising him and to safeguard the Tawhid (the belief in the Oneness of Allah). He instructed them to call him by these two attributes that are the best and the highest of ranks a slave can

reach. They imply neither excess nor a danger to the Aqidah. They are: "The slave of Allah and His Messenger." He did not like them to elevate him above the level at which Allah, the Exalted, placed him, and accepted it for him.

Many people have violated his prohibition by calling upon him, seeking relief from him, swearing by him, and asking him for things that only Allah can give. All of which take place during the celebration of his birthday which include litanies and poems in which no distinction is made between the right of Allah and the right of the Allah's Messenger tA. Scholar Ibn al Qayyim says in his poem which is rhymed by the letter noon saying:

To Allah belongs a right not to someone else, and to His slave is another right so there are two rights. Do not make the two rights one right, with no distinction between the two.

3. The Status and rank of the Prophet

There is no harm in pointing out his status by praising him for things Allah praised him, and to mention his status with which He distinguished him, and believe in that too. The Prophet enjoys an exalted rank in which Allah has placed him. He is the slave of Allah and His Messenger and His choice from His creation, and absolutely the best of all creatures. He is the Messenger of Allah to mankind at large, jinn and men, and the best of all Messengers and the last of all prophets, after whom no prophet shall be sent. Allah has dilated his bosom, exalted his mention, and placed lowliness and humiliation on those who defy his commands. He is the one who will enjoy al-Maqam al-Mahmoud, or the Praised Status, of which Allah said:

"It may be that your Rubb will raise you to an exalted rank." (17:79)

It means the rank Allah will bestow on him by means of which he will intercede on behalf of mankind on the Day of Resurrection, so that their Rubb relieves them from the horrors of that Day. It is a special rank which will be restricted to him alone, out of all prophets. He feared Allah most, and he is the most pious of mankind. Allah has prohibited believers to raise their voice in his presence, and commended those who lower their voices in his presence. Allah, the Exalted, says:

"O you who believe! Raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your good deeds become void without being aware of it. Verily, those who lower their voices in the presence of the Messenger of Allah are the ones whose hearts Allah has purified for righteousness. For them is forgiveness and a great reward. Those who call you outside your apartments; most of them do not understand. And had they waited patiently until you come out to them, it would have been better for them. But Allah is Most forgiving, Merciful." (49:2 5)

Imam Ibn Kathir, may Allah grant him His mercy, said: "With the above ayaat, Allah teaches His believing slaves to treat the Prophet, with reverence, dignity, and adulation, not to speak loud in front of the Prophet, nor raise their voices above his. Allah also prohibits calling the Messenger by his name as other people are called, that is to call him, 'O Muhammad,' rather he should be called by the title of the Message (O Messenger), or Prophethood (O Prophet). Allah, the Exalted, says:

“Do not treat the calling of the Messenger among you call each other.” (24:63)

Allah Himself calls him, 'O Prophet', or 'O Messenger' and He exalts his mention, and commands His angels and slaves to supplicate for exalting his mention, and rendering him free from evil. Allah says:

“Allah and His angels praise the Prophet. O you who believe! pray Allah to praise him, and exalt his mention, and render him safe from evil.”(33:56)

However, no particular time should be designated in order to praise the Prophet , nor a particular manner unless such manner is substantiated by the Book and the Sunnah. Designating a particular day as those who celebrate the birthday of the Prophet allege it to be the day he was born, for adulating him, their function is objectionable Bid'ah.

To revere the Messenger of Allah is to revere his Sunnah, and believe in the incumbency of applying it, and that it comes in status next to the Qur'an in terms of reverence and application, because the Sunnah is revelation too, as Allah, the Exalted, says:

“Nor does he speak of his own desire. It is only revealed revelation.” (53:3,4)

It is not permissible to hold it in doubt, or belittle its importance, or criticize and scrutinize its chain of narrators, or elaborate on its texts, without knowledge and reservation. Nowadays, there are many ignorant people who presumptuously criticize the Message of the Prophet, particularly amongst some young people who are in their early stages of education. They assume presumptuously the position of scrutinizing the Hadith (traditions), by declaring some to be weak and some to be authentic, and they criticize the narrators without proper knowledge other than reading books; a situation which poses great danger on those young people, and on the Ummah as well. They should fear Allah and know their limits.

Chapter 3.2: The incumbency of obeying the Prophet and emulating him.

The obedience to the Prophet is incumbent on every Muslim by fulfilling his commands and refraining from his prohibitions as required by the second segment of the Testimony of Faith (Muhammad ar-Rasul Allah or "Muhammad is the Messenger of Allah".

Allah, the Exalted, has commanded obeying Him in many Ayat. At times, Allah combines the obedience which is due to Him with the obedience which is due to His Messenger saying: "**O you who believe! Obey Allah, and obey His Messenger.**" (4:59)

And He says: "**Who so obeys the Messenger obeys Allah.**" (4:80)

There are many similar Ayat. At times, Allah commands his obedience individually saying: "**And obey the Messenger, that you may be shown rnercy.**"(24:56)

And at times, Allah threatens those who disobey His Messenger 19, according to the following Ayah "**So let those who defy His command beware lest a trial afflict them, or receive a grievous punishment.**" (24:63)

Which means to be afflicted by affliction in their hearts such as, infidelity, hypocrisy, Bid'ah (innovation), or by painful torment in this world by execution, castigation, imprisonment, or any other hasty punishment. Allah has made obeying the Messenger and following him as a means for attaining the love of Allah to His slave, and forgiving his sins.

Allah says: "**Say, 'If you love Allah, follow me then Allah will love you, and forgive your sins.'**" (3:31)

He also made his obedience as a means of guidance, and his opposition and disobedience as a means of deviation. Allah, the Exalted, says: "**And if you obey him, you will be rightly guided.**" (24:54)

And He says: "**But if they do not respond to you, then know that they only follow their own whims. And who is more erring than the one who follows his whims without guidance from Allah? Verily, Allah does not guide the unjust people.**" (28:50)

Allah, the Exalted, has set him as a paradigm for His Ummah to follow. He said: "**Verily you have in the Messenger of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.**" (33:21)

In his comment on this Ayah; Ibn Kathir, may Allah grant him His mercy, said : "This noble aayah is a central fundamental for emulating the Messenger of Allah in his utterances, actions, and affairs. It is for this reason Allah, the Exalted, commanded people to follow the example of the Prophet in the battle of the Clans, in his perseverance in combat as well as his waiting patiently for the victory from his Rabb, Glory be to Him. May Allah exalt his mention, and render him safe from evil, continuously until the Day of Resurrection.

Allah has repeated the command to the believers to obey the Messenger and follow him in about forty places in the Qur'an. The need for knowing the details of the Message with which he was sent, and following him is greater than one's need for food and drink. **Because if food and drink are not available, death will ensue in this world. But when the Messenger is neither obeyed nor followed, permanent torment and misery will ensue.** The Prophet commanded his Ummah to follow him in terms of fulfilling acts of worship and performing them in the same manner which he did. He said:

"Pray as you see me praying." [Bukhari]

And he said: **"Learn from me your rituals of Hajj."** [Muslim]

And he said: "He who introduces an act of worship not substantiated by our deen, it shall be rejected." [Agreed upon]

And He said: "He who turns away from my Sunnah, does not belong to me." Agreed upon

There are many other similar texts that include the command of emulating and adhering to him, and forbid opposing him.

Chapter 3.3: The legitimacy of supplicating Allah to exalt the Messenger's mention and render him safe from evils.

It is the right of the Messenger of Allah upon his Ummah to supplicate Allah to exalt his mention, and render him safe from evil as Allah, the Exalted, says:

"Allah and His angels praise the Prophet. O you who believe! pray Allah to praise him, and exalt his mention, and render him safe from evil."(33:56)

The meaning of the Salaat of Allah for him is Allah praising him in the angelic sphere, and the Salat of the angels for him means the angels supplicating Allah to praise him, while the Salat of the humans is the request for forgiveness. Allah, the Exalted, announces in the above Ayat the rank and the status of his slave and Prophet, in His supreme sphere, by praising him in the presence of the angels who are in His proximity.

The angels too supplicate Allah to praise him, then Allah, the Exalted, commands the habitant of the lower world (this world) to supplicate Allah to praise him and render him safe from evil. Thus, to combine the praise for the Prophet from both, the habitants of the upper and the lower worlds.

The meaning of (Sallimu Taslima) greet him with the greeting of Islam, (Assalamu alaikum warahmatullahi) that is, when one concludes his Salat by reciting as Salat al Ibrahimiyah, he combines between the Salat and the Taslim, rather than to be satisfied with one only. That is, you should not say Sallalahu alihi only or alihi as salam only, rather combine both, as Salat and as-Salam.

Supplicating Allah for the Prophet is legitimate in many occasions; either a must in some, or emphasized in another. Ibn al Qayyim, may Allah grant him His mercy, mentioned in his book Jala-ul-afham about forty one occasions, beginning with the most emphasized during the Salat, at the end of Tashahhud. Muslims are at unison on its legitimacy but are at variance with regards to its incumbency. He also mentioned among those occasions that such supplication to be added at the end of the Qanoot, in the Khutba of Jumuah, the two Eed prayers, Istisqaa (A prayer for rain) and upon responding to the Adhan and at the end of any supplication, upon entering and exiting the Masjid, and upon mentioning his name; Sallalahu alaihi wa sallam. Then Ibn al-Qayyim, may Allah grant him His mercy, enumerated forty benefits that can be accrued from reciting the Salat for the Prophet. [Jala' al-afham]

Among such benefits the response to the command of Allah, Glory be to Him, and gaining ten fold reward for reciting it, the hope of having one's supplication answered by Allah when preceding it by supplicating the Salat. Among such benefits too, that reciting it will be a means for attaining the intercession of the Prophet, when combining it with asking Allah to grant the Prophet al-Waseelah. It is also a means of effacing sins, and a cause for the Prophet's response, to return it as a greeting to the one who recites it. May Allah exalt the mention of our gracious Prophet and render him safe from evil.

[1] The supplication which follows, at Tahiyat, and begins with: "Allahumma salli ala Muhammad..."

[2] A supplication that is recited at the last rak'ah of the witr prayer

Chapter 3.4: The Merits of the Prophet's household and their rights upon the Muslims to be fulfilled without negligence or excess

The Ahl Al-Bait are the household of the Prophet to whom the charity is not lawful. They are the family of Ali, the family of Ja'far, the family of Aqil, the family of al Abbas, the children of al Harith, the wives of the Prophet and his daughters, as Allah, the Exalted, says: "**Surely Allah wants to remove impurity away from you, Ahl al Bait, and purify you completely.**" (33:33)

Imam Ibn Kathir, may Allah grant him His mercy, said: "He who comprehends the Qur'an will doubtlessly recognize that the wives of the Prophet are included in the (above) Ayah, as indicated by the context of the preceding Ayah in which the wives of the Prophet are addressed. That is why Allah says after this:

"And apply what is recited in your homes of the Ayaat of Allah and of the Hikmah (i.e. Sunnah)" (33:34)

This means, apply whatever Allah, the Blessing Granter, the Exalted, sent down to His Messenger in your homes from the Book and the Sunnah. Qatadah and others commented on the above Ayah saying: "And speak about this grace with which you are distinguished out of all people that the revelation comes down in your homes out of all people."

A'ishah as-Siddiq, the daughter of as-Siddiq with whom Allah is pleased, was the most deserving of this grace, and the most distinguished by it. She was the only woman the revelation came down when the Prophet was in her bed, as stated by the Prophet. Some Scholars elaborated saying: "This honor which she received was due to the fact that she was the only virgin wife the Prophet married, no other man slept in her bed. Hence, it befitted her to be distinguished by this high rank out of all his wives. Ibn Kathir went on to say: "If his wives are included in his household, then his blood relatives are more deserving to be included."

Ahl as-Sunnah wal-Jama'ah love Ahl al Bait (the Household of the Messenger of Allah), relate to them and observe the recommendation of the Messenger of Allah when he said in Ghadir Khum.
[1]

"I adjure you by Allah with regards to my household." [Muslim]

Hence, Ahl as-Sunnah love and honor them out of their love for the Prophet, on the condition that the members of his household must follow the Sunnah and remain steadfast on the deen. Just like their predecessors, such as Al-Abbas and his sons, and Ali and his sons. As for those of them who oppose the Sunnah, and do not remain steadfast on the deen, no love or honor should be extended to them even though they belong to the household of the Prophet.

The stance of Ahlus Sunnah wal Jama'ah regarding the household of the Prophet is characterized by moderation and fairness. They only love the pious and righteous amongst them, and denounce and disown those of them who defy the Sunnah and deviate from the deen even though they are members of the Prophet's household. Being a member of the household of the Prophet, or a relative of his, does not benefit him a thing until he adheres to the deen of Allah.

Abu Hurairah with whom Allah is pleased reported: "When the Messenger of Allah received the Ayah: "**And warn your nearest kinsmen.**" (26:214)

He invited his own tribe saying: "O people of Quraish or he said a word similar to it - ransom your own selves, for I do not avert from you anything foreordained to befall you from Allah, or I will not protect you from a punishment from Allah. O Safiyah, I will not protect you from a punishment from Allah. O Fatimah, daughter of Muhammad, ask me anything you like from my property, but I cannot protect you from a punishment from Allah." [Bukhari]

And according to another Hadith in which the Prophet said: "He whose evil deeds keep or hold back, his nobility of lineage, will not profit or advance him forward." [Muslim]

Ahl as Sunnah wal Jama'ah disown the ways and methodology of the Rawafid [2] who exceed the limits of revering the Prophet's household, and impute to them infallibility. They also disown the methods of Nawasib [3] who treat with enmity the pious member of the Prophet's household, and try to find faults in them.

Ahl us-Sunnah denounce the methods of the people of Bid'ah and superstitions who seek means of nearness to Allah through the Prophet's household, and take them for gods beside Allah.

Ahl us-Sunnah in this aspect or another pursue moderate methods, and the straight path with neither excess nor negligence, neither hatred, nor excessive love of the household of the Prophet or anyone else. The household members who are straight denounce excess than those who love them excessively. The commander of the believers, Ali bin Abi Talib, with whom Allah is pleased, burnt the zealots who deified him. While Ibn Abbas, with whom Allah is pleased, approved of executing them, but by sword rather than fire, and Ali bin Abi Talib sought the capture of Abdullah bin Saba', the head of the zealots, to execute him, but the latter took flight and remained in hiding.

[1] A place between Makkah and Madinah in which the Prophet stopped on his way back to Madinah after performing the Farewell Pilgrimage

[2] Rawafid, or Rafidah (Rejectionists). an appellation given to the Shiite sect on account of rejection of the caliphs Abu Bakr, and Umar, with whom Allah is pleased

[3] Nawasib, an appellation of a sect who made it a matter of religious obligation to hold violent hatred to Ali bin Abi Talib, because they acted with hostility or enmity towards him and openly opposed him. They were a sect of Khawarij

Chapter 3.5: The Merits of the Companions and the Stance of Ahl as Sunnah wal Jama`ah with regards to what took place among them

The definition of (Sahabah) and the respect in which they should be held

A Sahabi (pl. Sahabah) is a person who met the Prophet , believed in him, and died as a believer. It must be believed that the Companions are the best of the Muslim Ummah, and the best of its generations for being the first to except Islam, and for having the honor of accompanying the Prophet, participating in Jihad with him, and conveying the Shari'ah from him to those who succeeded them. Allah, the Exalted, commends them in the self explanatory Mat of His Book.

Allah, the Exalted, says: "**And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which rivers flow. They will abide therein for ever. This is the great success.**" (9:100)

And He says: "**Muhammad is the Messenger of Allah, and those with him are hard against the disbelievers, kind to each other. You see them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations. That is their description in the Torah and their description in the Gospel is like unto a seed produce that sends forth it sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sewers that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works forgiveness and a great reward.**" (48:29)

And He said: "**The spoils are for the poor Muhajireen (Immigrants) who were driven out from their homes leaving behind their possessions, while seeking bounty from Allah and His pleasure, and supporting the cause of Allah, and His Messenger. It is they who are the veracious. And those who had occupied the home (Madinah) and faith before them, love those who emigrated to them, and find no desire in themselves for what they gave them, but prefer the Immigrants to themselves, even though poverty be their own lot. And he who is rid of his own niggardliness; it is these who will be successful.**" (59:8,9)

In the above Ayah Allah, the Exalted, praises the Muhajireen (the Immigrants) and the Ansar (Supporters) the residents of Madinah. He describes them as people who are contending for good deeds asserting that He is pleased with them, and prepared for them heavenly gardens, and describes them as being merciful to each other, harsh against the infidels. He also describes them as people who often bow and prostrate themselves performing Salat, and describe their hearts as sound, and that they are recognized by their signs of obedience and Iman. The above Ayaat also signify that Allah has chosen them to accompany his Prophet to enrage with them his enemies, the infidels.

Allah also commends the Muhajireen for relinquishing their homes and properties for the sake of Allah and the support of His deen, seeking His bounty and pleasure, and that they were veracious and sincere in doing so.

While on the other hand, Allah describes the Ansar as people of Daar al-Hijrah (Madinah), support and true Iman. He characterized them with the love they extended to their emigrant brothers, by favoring them over their own selves, and with freedom from miserliness for which they attained success. Such are some of their general merits, while their are particular merits and ranks that distinguished some of them above the others, may Allah be pleased with them, in accordance to their seniority in early acceptance of Islam, Jihad, and Hijrah (Immigrating from Makkah to Madinah).

The best of the Companions are the four Caliphs: Abu Bakr, Umar, Uthman, and Ali, followed by the rest of the ten who were given the good news of being among the people of Jannah, who are, beside the four caliphs, Talhah bin Ubaid Allah, Az-Zubair bin al Awwam, Abdurrahman bin Auf, Abu Ubaidah bin al Jarrah, Sad bin Abi Waqqas, Sa'eed bin Zaid.

The Muhajireen are superior to the Ansar and the combatants of the battle of Badr and Ahl ar-Ridwaan [1]. And in general, those who accepted Islam before the conquest of Makkah and participated with the Prophet in Jihad over those who accepted Islam afterwards.

The Stance of Ahl as Sunnah wal Jama'ah with regards to fighting and affliction that took place among them

The Causes of affliction

Jews plotted against Islam and its people by a wicked and evil man, whose name was Abdullah bin Saba', a Jew from Yemen, who pretended to be a Muslim. He began planning schemes against the third caliph, Uthman bin Affan, may Allah be pleased with him.

He was motivated by hatred, grudge, and forged lies and accusations against him. Some short sighted and ignorant people who possessed weak Iman along with those who thronged in affliction, rallied behind him, and the plot ended by the assassination of the Caliph, Uthman bin Affan, may Allah be pleased with him. Consequently, disunity and disputes befell the Muslims and afflictions were ignited by that Jew and his followers until fighting broke out between the Companions.

The commentator on at Tahawiyah [2] said: "The concept of Rafdh or rejection was originated by an impious hypocrite who intended dislodging Islam and abusing the Messenger , as stated by the Scholars. Abdullah bin Saba' by accepting Islam meant to distort it through his wickedness as Paul did to Christianity. He pretended to enjoy the good and forbid the wrong, and worked his way through until he managed to create affliction which ended by the assassination of Uthman.

When he came to Kufah, Abdullah bin Saba' promoted the beliefs of deifying Ali, and recruited supporters to accomplish his ulterior motives. When Ali heard of him, he went after him to kill him, but Abdullah bin Saba' fled to QarQees. The details of his movement are reported in the books of history.

Shaikh al Islam Ibn Taymiyyah, May Allah be pleased with him, said: "When Uthman, with whom Allah is pleased, was assassinated, a rift took place in the community, and the Muslims suffered grief and distress; the evil people prevailed, and the pious had the lower hand. Those

who were unable to stir commotion in the past had the chance to do so subsequent to the assassination of Uthman, while those who loved to do good were incapacitated.

People gave their pledge of loyalty to the Commander of the Believers, Ali bin Abi Talib, who was the most deserving of it and the best of the remaining Companions. Yet, disunity persisted and the commotion continued. Therefore, unity was hard to accomplish, and solidarity was remote. As a result, the Caliph along with the prominent Muslims was unable to accomplish everything they wanted. Thus the rift continued to exist, and a chain of events ensued. [Majmoo at Fatawa vol. 25, pp304-5]

Shaikh al Islam Ibn Taymiyyah clarified the excuse of the two conflicting parties of the Companions, who fought each other in the conflict that took place between Ali and Mu'awiyah saying: "And Mu'awiyah neither publicized his ambition for the post of caliphate nor was he given the pledge of loyalty as a caliph when he was fighting Ali. He neither fought as a caliph, nor for a claim that he deserved the Caliphate post. That was what Mu'awiyah used to confirm whenever he was asked about it. Neither did he nor his companions initiate the fight against Ali and his companions.

Since Ali, may Allah be pleased with him, and his companions thought that the other party must obey him and give him their pledge of loyalty to make sure that the Muslims have one Caliph only, he considered them as rebelling against him by withholding their pledge of loyalty, while they had the power and authority.

While the other party; Mu'awiyah and his companions, said that what Ali demanded was not incumbent upon them, and that if they were fought, they would be oppressed. Those who were with Mu'awiyah's said that since Uthman was assassinated unjustly according to all Muslims, and his assassins are in Ali's camp, and they are prevalent, thus if we withhold our pledge of loyalty, they would fight us unjustly and wrong us.

Since Ali was unable to oppose those assassins by inflicting the retaliatory punishment upon them, and he was unable to defend Uthman, then we should give our pledge of loyalty to a caliph who would be capable of securing our rights justly.

The stance of Ahl us-Sunnah wal-Jama'ah respecting the dispute and the affliction which led to war that took place between the companions, can be summed up in two main points:

The first, that they withhold discussing or going into details of the affliction and dispute that took place between the Companions, and refrain from researching it, because this is the safest way with regards to this issue, and say: "**Our Rubb! Forgive us and our brothers who preceded us in faith, and leave not in our hearts any rancor against those who believe. Our Rubb! You are indeed Compassionate, Merciful.**" (59:10)

The second, to refute all traditions that enumerate their short comings due to the following reasons:

The first reason: Some of such traditions, are forged against the Companions by their enemies to mar their reputation.

The second reason: Some of those traditions are altered and tampered with having some details added to or deleted from them. In other words, they were distorted and should not be taken into consideration.

The third reason: The sound traditions are only few, and after all, the Companions are excused for participating in those events, because they were either, mujtahidoon [3], who reached the right verdict, or mujtahidoon who missed the right verdict. Whichever way, they shall be rewarded according to the Hadith of the Messenger of Allah in which he said: "If a judge exerted his effort and reached the right verdict, he would be granted two rewards, and if he exerted his effort and missed the right verdict, he would be given one reward." [Bukhari and Muslim]

The fourth reason: They were human who were apt to make mistakes, for they were not infallible as individuals, and whatever they committed, they had numerous means of expiation, of which:

1. They probably had asked Allah's forgiveness, and the repentance effaces all previous sins, regardless of their number according to sound proofs.
2. That their previous meritorious deeds necessitate forgiving whatever they committed afterwards, for Allah, the Exalted, says: "**Surely, good works drive away evil works.**" (11:114)
3. The reward for their good deeds are multiplied more than the rewards of someone else, and no one will be equal to them in terms of excellence and merits. It is authentically reported that the Prophet described them saying that they (his Companions) are the best of people. And that the reward of a handful of food given in charity by one of them is greater than the reward for giving in charity an amount of gold equal to Mount Uhud given by someone else [Bukhari and Muslim]. May Allah be pleased with them and may He please them.

Saikh al Islam Ibn Taymiyyah, May Allah have Mercy upon him, said: "Ahl as Sunnah wal-Jama'ah, and the Imam of Islam do not believe in the infallibility of any of the Companions, nor the relatives of the Prophet , nor the early Muslims, nor anyone else. Rather, it was possible that they committed sins, and Allah – the Exalted - would forgive their sins on account of their repentance and elevate their ranks and forgive their sins or account of previous meritorious deeds that eliminate such things or by other reasons."

He said: "**But he who brought the truth, and those who testify to it, it is they who are the righteous. They will have whatever they desire from their Rubb; that is, the reward of those who do good. So that Allah will expiate what they did, and will give them their reward for the best of their actions.**" (39:33 35)

And He says: "**And when he (man) attains his full maturity and reaches the age of forty years, he says, 'My Rubb, inspire me to be grateful to Your favor which You have bestowed upon me and my parents and to do good deeds that please You. And make my offspring righteous. I repent to You; and I am of those who submit to You. It is those from whom We accept the best of their deeds, and pardon their evil deeds, and they will be among the people of Jannah.'**" (46:15 16)

The enemies of Allah held the events that took place between the Companions at times of affliction, of disputes and fighting as a reason for abusing them, and tarnishing their honor. Some contemporary writers pursue this wicked scheme of libeling the Companions of the Prophet. They set themselves arbiters to judge the Companions of the Allah's Messenger,, deciding that some were right and others were wrong with no proofs other than ignorance and whimsical thinking.

They repeat the allegations of the Orientalists and their servants who are motivated by grudge against Islam. They manage to raise doubts amongst the Muslim youth who have shallow knowledge about the glorious history of their Ummah, and their pious predecessors who are the best of people. Thus, they take an aim at Islam and promote discord amongst the Muslims, and sow the seeds of hatred in the hearts of the latter generation of this Urumah against its early generation, instead of following the pious predecessors and applying the words of Allah:

"And as for those who came after them, they say: 'Our Rubb, forgive us and our brothers who preceded us in the faith, and do not allow rancor in our hearts against those who believe. Our Rubb, You certainly are Compassionate, Merciful." (59:10)

[1] The Companions who attended the pledge of loyalty under the tree in the year the Prophet intended to perform Umrah but were barred by the Pagans. His Companions gave him their pledge of loyalty to fight to death upon hearing the rumor that the pagans executed Uthman bin Affan who was sent to Makkah by the Prophet, to negotiate with the pagans the possibility of allowing the Muslims to perform Umrah that year

[2] One of the major works on Aqidah written by Sadr ad-Din ibn abil Iz al Hanafi, and annotated by the contemporary Muhadith, the Scholar, His eminence Sheikh Muhammad Nasir ad-Din al-Albani, who was the leading authority on the science of the Prophetic Traditions of this era – May Allah have Mercy on him

[3] Mujtahidoon, pl. of Mujtahid, a jurist who exerts his mental faculties in order to reach a verdict on a question which has an answer in neither the Qur'an nor the Sunnah

Chapter 3.6: The Prohibitions of abusing the Companions and the Imams of guidance

1. The Prohibition of abusing the Companions

Of the fundamentals of Ahl us-Sunnah wal-Jama'ah is to keep their hearts and tongue free from abuses against the Companions of the Allah's Messenger as described by Allah saying:

"And as for those who came after them, they say: 'Our Rubb, forgive us and our brothers who preceded us in the faith, and do not allow rancor in our hearts against those who believe. Our Rubb! You certainly are Compassionate, Merciful." (59:10)

And out of obedience to the Messenger of Allah who warned saying:

"Do not abuse my Companions. By the One in Whose hand is my life, were one of you to expend in charity an amount of gold equal to Mount Uhud, he would not receive the reward for a mudd [1] of food given in charity by one of them." [Bukhari and Muslim]

Ahl us-Sunnah wal-Jama'ah denounce the methods of the Shiite (Rejectionists) and the Kharijite who abuse the Companions of the Prophet, and hate them, deny their merits and impute infidelity to most of them. Ahl as-Sunnah also recognize what is mentioned in the Book and Sunnah about their merits and believe that their generation is the best of all, as the Prophet emphasized: **The best of you is my generation.**" [Bukhari and Muslim]

The Prophet asserted that his Ummah shall be divided into seventy three sects and that all of whom will end up in Fire except one. When he was asked about that saved sect, he described it saying:

"It is the sect that adheres to what I and my Companions are adhering today." [Ahmed and others]

Abu Zara', one of the most respected Shaikhs of Imam Muslim said: "If you hear a man abusing any Companion, then you should know that he is zindiq [2], that is because the Qur'an is true, and the Messenger is true, and whatever the Messenger was sent with is true, and it was the Companions of the Prophet who passed this to us. Therefore, he who abuses them in fact abuses the Book and the Sunnah. In that case, he would be the one who deserves to be abused, and imputing to him Zandaqah and deviation would be fair and just."

In his book, 'Nihayat al-Mubtad'ieen', the Scholar, Ibn Hamdan says: "He who abuses any Companions believing it is lawful to do so, becomes an infidel, and if he abuses them knowing that it is unlawful to do so, he would be Fasiq." He also said that he would be absolutely Kafir, and he who imputes Fisq or speaks ill of their faith or imputes Kufr to them, he himself becomes a Kafir or infidel." [Sharh Aqeedat As-Safarini vol.2, pp. 388-389]

2. The Prohibition of Abusing the Imams of Guidance, the Scholars of this Ummah.

Next to the Companions in merit, honor and status, come the Imam of guidance among the Tabi'een [3] and their followers among the preferred generations, along with those who follow the Companions with piety, as Allah says:

"And as for the foremost among the believers, the first of the Immigrants and the Helpers, and those who followed them in the best manner, Allah is well pleased with them, and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers." (9:100)

Based on the above Ayah, it is not permissible to disrespect and abuse them because they are the banners of guidance as Allah describes them saying:

"And as to him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers. We shall let him pursue the way he is pursuing, and shall cast him into Hell; and an evil destination it is." (4:115)

The commentator on at-Tahawiyyah said: "It is the duty of every Muslim after aligning himself with Allah and His Messenger to align himself with the believers, according to the instructions of the Qur'an. Particularly those among them who are the heirs of the Prophets, whom Allah has placed as stars that guide out of darkness in land and sea."

The Muslims are unanimously agreed on their right guidance and knowledge, because they are the successors of the Messenger in His Ummah who revive the forgotten parts of his Sunnah. The Book was established by them, and they were established by it, and by them the Book was applied, and they speak with it. They are all at unison on the incumbency of following the Messenger. But if one of them made a statement which is not substantiated by an authentic Hadith, then he must have a valid excuse for not taking that Hadith.

The excuses for not considering the authentic Hadith may be summed up in three:

The first: He did not believe that the Prophet said that Hadith.

The second: His belief that he meant that particular issue with his statement.

The third: He believed that the ruling which is based on that particular Hadith is abrogated.

Those Imams are superior to us in terms of precedence in Islam, piety and conveying to us what the Messenger was sent with and explaining to us what is obscure, therefore. May Allah be pleased with them and may He please them, and supplicate Allah in their favor, as He says:

"And as nor those who came after them, they say: 'Our Rubb, forgive us and our brothers who preceded us in the faith, and do not allow rancor in our hearts against those who believe. Our Rubb! You certainly are Compassionate, Merciful." (59:10)

Abusing the scholars and disrespecting them due to mistakes that they happen to make, is the way of the people of Bid'ah. It is a scheme of the enemies of the Ummah to raise doubts against Islam and generate hatred between Muslims in an attempt to disconnect the Ummah from its pious predecessors, and promote division between the youth and scholars, a matter which exists today.

Therefore, the students of knowledge and novices who abuse and belittle the jurists and Islamic jurisprudence, and express their disinterest in studying it, and benefiting from it, should take pride in their jurisprudence instead, and respect their scholars and not be deceived by deviating propaganda that have ulterior motives, and Allah is the One Who grants success to whoever He wills.

[1] Mudd, certain measure with which grain is measured; equal to a pint

[2] Zindeeq, one who does not believe in the world to come, nor in the Oneness of Allah, or the one who conceals disbelief and makes an outward show of belief

[3] The generation that succeeded the Companions of the Prophet (sallallahu alahe wa-sallam)

Chapter 4.1: The definition of Bid'ah, its kinds and rulings

1. The definition of Bid'ah:

The definition of Bid'ah (linguistically): an innovation, novelty: anything originated, invented, or innovated which did not exist before, and not after the similitude of anything pre existing, of this are the words of Allah, describing Himself:

"He is the originator of the heavens and the earth." (2:117)

That is, He is the Originator of the heavens and the earth, for the first time without pre existing model, and as Allah says: "**Say, 'I am no new Messenger.'**" (46:9)

Meaning, I am not the first who came with a message from Allah to mankind, rather I am preceded by many Messengers. And when it is said: "So and so innovated a Bid'ah", means that he has initiated a method preceded by none before.

Ibtida' (innovation) is of two categories:

- a. Ibtida' in terms of customs, such as innovating modern invention, and this is lawful because originally all customs are lawful.
- b. Ibtida' in terms of religion which is unlawful because religious rights are originally prohibited except for those legitimized by the Law maker: Allah, the Exalted, or His Messenger. The Prophet said: "He who introduces any ritual which is not substantiated, it shall be rejected." [Bukhari and Muslim]

In another version he said: "He who performs an act of worship which is not substantiated by our deen, it shall be rejected." (Muslim)

2. The levels of Bid'ah: Religious Bid'ah is of two levels.

The first, verbal Bid'ah, which is related to creed (Aqqdah), such as the assertions of the Jahmites [1], the Mu'tazilites [2] and the Rafidah, and the rest of the beliefs of the deviant sects.

The second, the Bid'ah in acts of worship, such as worshipping Allah by rituals which He does not sanction.

This level of Bid'ah is of four kinds:

1. Which is relevant to the basic acts of worship, that is, to innovate an act of worship which has no base in Islam, such as innovating a prayer which is not legitimate, or observing fasting which is not originally legitimate, or illegal festivals or feasts such as the celebration of birthdays or the like.
2. To introduce an extra act of worship to a legitimate one such as adding a fifth Rakah in Zuhr or Asr prayer, for instance.

3. A Bid'ah which is related to the format of legitimate acts of worship; to perform it, for instance in a different manner, such as reciting the legitimate formulas of the remembrance of Allah, chanting it in congregation or by over burdening one's own self and performing acts of worship to the extent of exceeding the Sunnah of the Messenger.
4. Which is related to timing of a legitimate act of worship which the Prophet did not designate; such as dedicating the day and night of the middle of Sha'ban for praying and fasting. In this case, fasting and night prayer are legitimate acts of worship, but to do so at certain times for observing them without a textual proof, is Bid'ah.

3. The Ruling of Bid'ah in Islam and Its Kinds

Every Bid'ah in religion is unlawful, and a means of misguidance, because the Prophet said: "Beware of the innovated religious rites, for every innovated rite is Bid'ah, and every Bid'ah is a means of misguidance." (Abu Dawood and others)

And he said: "He who innovates a thing in our deen, it shall be rejected" (Muslim)

In another version, he said: "He who performs an act of worship which is not substantiated by our deen, it shall be rejected." (Muslim)

These two traditions signify that every innovated practice in Islam is Bid'ah, and every Bid'ah is a rejected means of deviation. This means that innovations in worships and beliefs are prohibited. But prohibition varies according to the nature of Bid'ah, some constitutes clear infidelity such as; circumambulating graves as a means of gaining access to those buried in them, and making offerings to them, and calling on their dead people seeking their help.

Of such innovations the assertions of the extremists of Jahmites and the Mu'tazilites and some of them are conducive to Shirk, such as erecting constructions on graves, performing Salat, and supplicating by them.

Some of such innovations too, constitute violation to the Aqidah, like the innovations of the Kharijites, the Qadariyat, and Murji'ites in their castrations and beliefs that contradict the legal textual proofs.

Other such innovations are those that constitute an act of disobedience, such as the Bid'ah of abstinence, or staying under the sun while fasting, or castration for the purpose of eliminating the desire for intercourse.

Caution: He who divides the Bid'ah into good and bad Bid'ah, is mistaken, and he contradicts the Hadith of the Prophet: "**Every Bid'ah is a means of deviation.**"

Because the Messenger ruled that all innovations with no exception are means of deviation, while those who divide the Bid'ah, they oppose the Prophet saying: "No, not every Bid'ah is a means of deviation, rather, there are some of them that are good."

Al Hafidh Ibn Rajab commented in his book al-Arba'een, on this saying:

"The Prophet's words 'every Bid'ah is a means of deviation. Are concise words that exclude nothing, and this is one of the great fundamentals of Islam. It resembles the Prophet's warning: "He who performs an act of worship which is not substantiated by our deen, it shall be rejected." (Muslim)

So anyone who introduces a religious ritual and claims it to be part of Islam without having an origin in Islam, it is a means of deviation and Islam has nothing to do with it, whether in the issues of belief, utterances, the apparent and hidden thereof." (Jami'al Uloom wal-Hikam, pp.233)

Such people have no proof of the claim, there is good Bid'ah other than the statement of Umar bin al-Khattab when he described the Taraweeh prayer: "What a good Bid'ah is this."

They also said that new things took place during the time of the Pious Predecessors who did not object to them, such as collating the Qur'an in one codex, and, compiling the collection of the Hadith. The answer to this is that those actions have a base in the Shari'ah, they are not innovated, while the statement of Umar: "**What a good Bid'ah is this,**" he meant by the Bid'ah only the linguistic meaning of this term, not its legal meaning. The Bid'ah in terms of Shari'ah is an act of worship, or a ritual which has no base in Shar'iah to which it is referred.

Hence, collating the Qur'an in one codex has a base in Shari'ah. The Prophet, used to command his Companions to write down the Qur'an. Besides, the Qur'an was written down but was not collated in a codex. Later on, the Companions, with whom Allah is pleased, collated it one codex, in order to preserve it.

Likewise, Taraweeh prayer was initiated by the Prophet when he performed it along with his Companions for three nights. But in the forth night, he did not perform it for fear of it being imposed on the Muslims as an obligatory prayer. The Companions resumed performing it individually during the lifetime of the Prophet and after his death, until Umar ibn al-Khattab, with whom Allah is pleased, made them perform it in congregation as they used to perform it with the Prophet.

This is not considered as Bid'ah in the deen, nor was writing down the Hadith, because the Prophet commanded some of his Companions to write down the Hadith. Writing down the Hadith, generally speaking, was not encouraged during his lifetime for fear of confusing it with the Qur'an. When the Prophet died the fear vanished, because the Qur'an then was completed, and preserved before his death. So the Muslims wrote down the Hadith afterwards, to preserve it against loss. May Allah reward them on behalf of Islam and the Muslims, the best of rewards, because they preserved the Book of their Rubb and the Sunnah of their Prophet against loss and against tampering.

[1] Jahmites, the followers of Jahm bin Safwan (d. 128 745), a radical heretic. Among other things, they deny that Allah, the Exalted, is above 1 its 'Arsh, and they allege that He is everywhere

[2] Mutazilites, the secedes, a deviant sect which believes that a committer or a major sin is neither a believer nor a non believer, but in between the two conditions

Chapter 4.2: The reasons of the prevalence of Bid'ah

This topic includes two issues:

The first issue:

The era during which the Bid'ah prevailed. Shaikhul Islam Ibn Taymiyyah, may Allah grant him His mercy, said: "You should know that most of Bid'ah in the branches of Islam and worship appeared towards the period of the well guided Caliphs, as foretold by the Prophet , who said: 'He who lives long, will see great variance, therefore, adhere to my Sunnah and the Sunnah of the well guided Caliphs.' (Abu Dawood and others)

The first Bid'ah to appear was the perverted beliefs of the Qadariyah, and the Murji'ites, followed by the Bid'ah of Shi'ism and the Kharijites. When division took place after the assassination of Uthman, the Bid'ah of Harooriyah appeared. Then towards the end of the Companions era, the Qadariyah Bid'ah appeared during the time of Ibn Umar, Ibn Abbas, Jabir and other Companions.

In almost the same time the Murji'ites came up with their Bid'ah. But as for the Jahmites, they appeared towards the end of the Tabi `een era, after the death of Umar bin Abdul Aziz, who was reported to have threatened them. While Jahm appeared in Khurasan during the reign of the Caliphate of Hisham bin Abdul Malik

Those Bid'ah appeared during the second Century while some Companions were still alive who denounced those bid'ah publicly. Then the Mu'tazilites' beliefs appeared and afflictions, and conflicting opinions and tendency towards bid'ah and whims prevailed among Muslims. So did the bid'ah of Sufism, and erecting construction on graves, after the best of generations passed away. The longer the time extends, the more the innovations increase and vary.

The Second Issue: The home of Bid'ah (innovation)

There are a number of Muslim countries where Bid'ah prevailed. Shaikhul Islam Ibn Taymiyyah said:

"The major cities where the Companions of the Prophet lived, and where knowledge and Iman emerged are five: Makkah, Madinah, Kufah, Basrah and Syria. Those cities were the sciences of the Qu'r'an, Hadith, Fiqh, acts of worship and other relevant branches of Islam emerged. From those cities, excluding Madinah, emerged fundamental bid'ah of Shi'ism, and Murji'ites from Kufah and spread from there into other places. While the Qadariyah and Mu'tazilite, and improper method of worship from Basrah, and spread from it into other places. Nawasib and Qadariyah appeared in Syria, and as for the Jahmites, they appeared in Khurasan, which is the worst kind of Bid'ah.

The appearance of Bid'ah depended on the remoteness from Madinah, and when division took place subsequent to the assassination of Uthman, the Haroorite appeared, while the Madinah of the Prophet was free from all such Bid'ah. Although some people of Bid'ah lived in it, but they were lowly and disrespected. There were some of the Qadariyah and others in Madinah but were subdued, contrary to those Shi'ite and Murji'ite in Kufah, the Mu'tazilite and monastics in Basrah, and Nawasib in Syria, who had the upper hand.

It is authentically reported that the Prophet said: "The Dajjal will not be able to enter Madinah". Knowledge and Iman remained prevalent there until the time of the followers of Imam Malik who belonged to the fourth century." (Majmoo' al Fatawa vol. 20 pp.300-303)

As for the distinguished first three generations, there was not a single Bid'ah prevalent then, nor any Bid'ah related to the fundamentals of Islam appeared in it, as they appeared in other lands.

2. The reasons of the prevalence of Bi'dah.

There is no doubt that holding fast to the Book and the Sunnah is a safeguard against falling into Bid'ah and deviation. Allah, the Exalted, says:

"And that this is My path straight, so follow it; and do not follow other ways, lest they lead you away from His path." (6:153)

And the Prophet clarified the meaning of the above Ayaat in the Hadith which is narrated by Ibn Mas'ood, with whom Allah is pleased, saying: "The Messenger of Allah made a straight line in the ground and said: "This is the path of Allah."

Then he made short lines on both sides of that straight line and said, and these are ways upon each is a Shaitan appointed inviting to it." Then the Prophet recited the following Ayaat: "And say, '**This is my path straight. So follow it; and do not follow other ways, lest they lead you away from His path. That is what He enjoins upon you, that you may guard yourselves against evils.**" (6:153)

He who turns away from the Book and the Sunnah will be stray into deviant ways and innovated Bid'ah.

The reasons that lead to the prevalence of Bid'ah are summed up in the following:
Ignorance of the laws of Islam, following whims, blind adherence to opinions and persons,
resembling the infidels and emulating them.

And we will discuss these reasons in some details.

a. Ignorance of the rulings of Islam

The further away time separates the Muslims from the era of the Prophethood, the less the knowledge becomes, and the more ignorance prevails. This was emphasized by the Prophet who said: "Those of you who will live long will see great variance. Therefore, adhere to my Sunnah and the Sunnah of the rightly-guided Caliphs." (Abu Dawood and others)

And he said: "Allah does not remove knowledge by snatching it from his slaves. He does so, by collecting scholars (by death) until when no scholar is left, people will take for themselves ignorant leaders who will be consulted, and they will issue Fatawa (religious answers) without knowledge, and will misguide people and they themselves will be misguided." (Agreed upon)

b. Following whims

He who turns away from the Book and the Sunnah, follows his whims, as Allah, the Exalted, says:

"But if they do not respond to you, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allah?" (28:50)

And He says: "**Do you see the one who tool his whims for a god without guidance from Allah, and whose ears and whose heart Allah sealed, and placed covering on his eyes? Who, other than Allah will guide him?" (45:23)**

The Bid'ah are only the fabric of whims.

c. Fanatic adherence to opinions and men

Fanatic adherence prevents man from following the evidence and recognizing the truth. Allah, the Exalted, says:

"And when it is said to them, 'Follow what Allah sent down, they say: 'Rather, we follow what we found our fathers following.' (2:170)

This is typical of the fanatics today among some members of Sufi orders, and grave worshippers. When they are invited to follow the Book and the Sunnah, and discard what they are adhering to, they stick to their orders and Sheik, fathers and forefathers as an argument.

d. Simulating the infidels

This is one of the worst causes of falling into Bid'ah, as signified by the Hadith which is narrated by Waqid al Laithi who said: "We went with the Messenger of Allah to Hunain, when we had just embraced Islam. There was a Lote tree to which Pagans used to tie their weapons, which was called Dhat an-Waat. When we passed by a Lote tree, we said: 'Messenger of Allah ! Assign for us Dhat an-Waat, just as the pagans have Dhat an Waat.'

The Messenger of Allah said: "Allahu Akbar, these are the ways. By the One in Whose hand is my life, you have said what the Jews said to Musa: They said, 'O Moses, make for us a god just as they have gods.' Musa said, 'Surely, you are an ignorant people. The Prophet said: You certainly shall follow the ways of those before you." (At Tirmidhi)

This Hadith signifies that simulating the infidels motivated the Israelites to make that horrible request to Musa, that is, to assign gods for them to worship. That was the same motive which made some of the Companions of the Prophet ask him to assign a tree to seek its blessing, aside

from Allah. The same is happening today, for the majority of Muslims imitate the infidels in practicing Bid'ah and polytheistic rituals such as, celebrating the birthday of the Prophet, designating days or weeks for certain religious occasions, mourning functions, or other funeral Bid'ah, erecting graves and memorial monuments and statues, and the like.

Chapter 4.3: The Stance of The Muslim Ummah in responding to the innovators

1 - The Stance of Ahlus-Sunnah wal-Jama'ah

Ahl us-Sunnah wal-Jama'ah continue to refute the claims of the innovators, denounce their innovations, and prevent them from practicing their innovations. The following are some examples

a. Umm ad-Darda' said: "One day Abu Darda' came in angry. I asked him, 'What was the problem?' he said: I recognized nothing of people's practices which belong to Muhammad except that they pray together."

[Bukhari. Abud-Darda' meant that people amidst who he was, practiced many innovations that he objected]

b. Umar b. Yahya said: "I heard my father reporting that his father said: "While we were sitting by the door of Abdullah bin Mas'ood before Fajr prayer, waiting for him to come out, in order to walk him into the Masjid. Then Abu Musa al Ash'ari' came in and asked: 'Has Abu Abdurrahman come out yet? (meaning Abdullah bin Mas'ood). We said no. Then he sat with us. When Abdullah came out, we stood up ready to accompany him to the Masjid. Abu Musa said: 'O Abu Abdurrahman! I have seen something in the Masjid which did not seem normal to me, although I saw only good things, praise be to Allah. Ibn Mas'ood asked: 'What was it?' Abu Musa said: 'If you live long enough you shall see.' He said I saw in the Masjid people sitting in circles, waiting for prayer, in every circle there was a man and a heap of pebbles, and that man was instructing the group saying, 'Say, Allahu Akbar 100 times,' and they would say it, (counting by pebbles) 'Say La ilaha ill Allah 100 times,' and they would say it. 'Say Subhan'Allah 100 times,' and they would say it. Abdullah bin Mas'ood asked Abu Musa, 'What did you say to them?' Abu Musa said: 'I said nothing, waiting for your instructions.' Abdullah said: 'Why did you not tell them to count their sins, and I would guarantee that none of their good deeds will be wronged.' Then he went to the Masjid, and we followed him until he reached one of those circles, and stood by it and said: 'What are you doing` Count your sins and I guarantee that none of your good deeds will be lost. Woe to you, the Unzmah of Muhammad! How fast is your destruction? The Companions of the Prophet are still around, and his clothes are not warn out yet (meaning the Prophet's) and his utensils are not broken yet. By the One in Whose hand is my life, you are either following a religion better than the deen of Muhammad, or charging into a gate of deviation."

They said: "By Allah, O Abu Abdur Rahmaan, we only intended to do good. He said: "How many who intend to do good, but never accomplish it." The Messenger of Allah told us that there are some people who read the Qur'an but it never passes beyond their throats. By Allah the majority of you belong to those people." Then he left them. Amr bin Salamah commented: "We saw the majority of those people fighting against us with the Khawarij in the battle of Nahrawan." (Ad-Darimi)

c. A man came to Imam Malik bin Anas, may Allah grant him His mercy, and asked: "Where am I supposed to put on the Ihram?" Imam Malik said: "In the Meeqat, which is designated by the Messenger of Allah, in which he put on his Ihram." The man further asked: "What if I put on my Ihram before reaching the Meeqat?" Imam Malik said: "I do not approve of this." The man asked: "Why don't you like it?" Imam Malik said: "I dislike that you undergo a Fitnah (the temptation of Shaitan)" The man said: "What Fitnah will there be in gaining more goodness?" He said: "Allah, the Exalted, says:

"So let those of you who disobey His command beware lest a trial afflict them or receive a grievous punishment." (24:63)

Then Imam Malik further said: "What Fitnah is greater than thinking that you have been distinguished with a merit with which the Prophet was not distinguished!" (Abu Shama, al-Ba'ith ala Inkar al-Bid'ah wal Hawadith pp. 14)

The foregoing are only some examples of the response of Ahlus-Sunnah to the people of Bid'ah.

The scholars are still denouncing the practices of the people of Bid'ah in every age due to the mercy of Allah.

2. The method of Ahlus Sunnah wal Jama'ah in responding to the people of Bid'ah

Their method is based on the Book and the Sunnah which is the most convincing, in that they quote the dubious arguments of the people of Bid'ah and then refute them. They substantiate by the Book and the Sunnah the incumbency of adhering to the practices of the Prophet and the prohibition of the Bid'ah, or the innovated religious practices.

They have written many Books in this field, and refuted in the works of Aqidah the arguments and the beliefs of the Shi'ites, the Kharijites, the Jahmites, the Mu'tazilites, and the Asharites, and their innovated assertions that are relevant to Iman and Aqidah. They also wrote books on that particular topic.

Imam Ahmed wrote a book responding to the Jahmites beliefs. While other Imams, such as Uthman bin Saeed ad-Darimi also wrote books in that field, and Shaikhul-Islam Ibn Taymiyyah, his student Ibn al Qayyim, and Shaikh Muhammad bin Abdul Wahhab and others refuted the beliefs of those sects, as well as the beliefs of the grave worshippers and the Sufis.

As for the specialized works that are dedicated to refuting the arguments of the people of Bid'ah, they are many. To give an example the following are some of the works that are written in the past.

1. Al I'tisaam, by Imam ash Shatibi
2. Iqtida as Sirat al Mustaqim, by Sheikh al Islam Ibn Taymiyyah, a book which dealt mainly with refuting the arguments of the people of Bid'ah.
3. Inkar al-Hawadith wal Bid'ah by al Waddah.

4. Al Hawadith wal Bid'ah by at Tartooshi
5. Al Ba'ith ala Inkaar al Bida wal Hawadith by Abu Shama, and of the contemporary works;
 1. Al Ibdaa fi Maddar al Ibtidaa by Sheik Ali Mahfooth
 2. As Sunan wal Mubtadaat al-Mutaliqat bil adthkar was salawat by ash Shaikh Muhammad bin Ahmed ash Shuqairi al Hawamidi.
 3. Risalat at Tahthir min al Bidah by Shaikh Abdul Aziz ibn Baz.

Muslim scholars, praise be to Allah, continue to refute the Bid'ah and respond to their people through the magazines, newspapers, broadcasting, Jumu'ah khuthah, symposiums, and lectures that have great effect in awakening the Muslims, and educating them, as well as eliminating the Bid'ah and their people.

Chapter 4.4: Some examples of the contemporary innovations

- 1. The Celebration of the Prophet birthday.**
- 2. Seeking blessings from places, and relics of dead people or the like.**
- 3. Bid'ah in terms of worship and means of nearness to Allah.**

Contemporary Bid'ah are numerous due to the distant time span which separates the Muslims today from the Prophetic era, the scarcity of knowledge, and the large number of promoters of Bid'ah and violations. Resembling the infidels' customs and rituals is another reason, as foretold by the Prophet, "You certainly shall follow the tracks of those before you." (At Tirmidhi)

1. The Celebration of the birthday of the Prophet

It is a celebration which resembles the Christians' celebration of Christ's birth (Christmas). Ignorant Muslims and deviant scholars celebrate in the month of Rabi al Awwal, the Messengers' birthday. Some hold this function in mosques, and some at homes while others in designated places that are prepared for this purpose. Large numbers attend such celebration, copying the Christians in their Bid'ah of celebrating Christmas. Besides the fact, it is an innovation resembling the Christians, such celebration also include some polytheistic practices and objectionable things such as reciting litanies that include excessive praising of the Messenger of Allah. They also include supplicating the Prophet to the exclusion of Allah, and seeking help and relief from him. The Prophet forbade revering him excessively saying:

"Do not adulterate me as the Christians adulterated the son of Maryam, I am only a human, therefore, call me the slave of Allah and His Messenger." (Bukhari and Muslim)

Those who celebrate the birthday of the Prophet probably believe that the Prophet attends their functions. Among the objectionable things that take place in such celebrations is reciting litanies in congregations accompanied by drum beating, and the rest of the innovated Sufi litanies. Such celebrations allow mixing of men with women, which is a cause of Fitnah and leads to committing fornication. Even if such functions are free from these objectionable things, and were

restricted to gatherings, eating and expressing joy as they claim, it is still a Bid'ah which is innovated, and according to the Hadith: **Every innovated practice is Bid'ah, and every Bid'ah is a means of deviation.**

It can also be conducive to objectionable things, which take place in other functions.

We said that this celebration is Bid'ah because it has no base in the Book nor the Sunnah, nor in the practice of the Pious Predecessors and the favored generations. Such celebrations evolved, subsequent to the fourth century of Hijrah. It was innovated and devised by the Shi'ite Fatimid.

Imam Abu Hafs Taj ad-Din al-Fakihani (May Allah grant him His mercy) said: "To proceed, it has been repeatedly asked by blessed group of people inquiring about the legitimacy of the functions that some people hold in the month of Rabi al Awwal which they call al-Mawlid (Milad), whether it has a base in the deen. They request a clear answer to their query in general and clarification in particular. I said, while asking Allah to grant me success: "I have no knowledge of a base for such functions, neither in the Book nor in the Sunnah, nor any of the Scholars who adhere to the traditions of the predecessors, who are the examples for the Ummah to follow in matters of deen, was reported to have celebrated it. Rather, it is a Bid'ah, innovated by the forgers, and a desire through which greedy people became rich." (Risalat al-Mawrid fi amal al Mawlid)

Shaikh al-Islam Ibn Taymiyyah, may Allah grant him His mercy, said: "Similar to this is what some people do, they celebrate the birthday of the Prophet either to resemble the Christians' celebration of the birthday of Jesus, whom Allah saved from evil, or out of their love and adulation to the Prophet . Although people are at variance with regard to the actual date of the Prophet's birthday. Such functions were not held by the Pious Predecessors. Were such functions to be a good thing, the Pious Predecessors, may Allah be pleased with them, would have been more deserving than us in holding it. They loved and revered the Prophet more than we love and revere him, and they were keener than ourselves in seeking goodness. His true love and reverence can be materialized in following and obeying him, and adhering to his commands, and reviving his Sunnah internally and externally. It can also be materialized by propagating the message with which he was sent, and struggling by heart, hand and tongue for that purpose. This is the way of the Pious Predecessors and the Muhajireen and Ansar, and those who followed them with piety."

[Iqtida As-Sirat 2/165. This quotation has been abridged by the author]

Books and epistles in the past and present were written to denounce and refute this Bid'ah, besides it being a Bid'ah and resembling the Christians, it is also conducive to holding other birthday celebrations, such as the birthday of the awliya,' Shaikh' and leaders', and would open many gates of evil. [We should bear in mind too that celebrating the birthday of the family members is also condemned bid'ah]

2. Seeking blessings from places, and relics of dead or living people, or the like.

Among the innovated practices too is seeking blessings from creatures which is one of the paganistic rituals, and a trap set by religious mercenaries in order to extort money from simple minded people. Whereas Tabarruk means seeking the Barakah which is the abundance of good

things and its continuity. Requesting the good things and augmenting it is in the hand of the One Who possesses it and Who is capable of augmenting it alone. i.e. Allah, Who is far removed from every imperfection.

It is He Who sends down Barakah and makes it to remain. As for the creature, he is incapable of granting Barakah, let alone bringing it into existence, or making it to remain.

Seeking Barakah from places, relics, or dead or alive persons is not permissible because it is either Shirk, if one believes that thing grants Barakah, or a means which is conducive to Shirk if he believes that visiting such a place or person, or touching it, or rubbing his body against it is a cause for attaining it from Allah.

As for seeking Barakah by the hair of the Prophet, his saliva or whatever is taken from his person by his Companions, that was an exclusive privilege of the Prophet in his lifetime, while he was among them, as was mentioned in Chapter one, Section3. And this is proven by the fact that the Companions never sought Barakah from his room or grave after his death, nor did they make a point in going to places in which he performed Salat or sat seeking blessing from them.

Similarly, the graves of pious people, they did not seek Barakah from them such as; Abu Bakr, Umar, and the other prominent Companions, neither during their life nor after their death. They never went to cave Hira' to perform prayer in it and supplicate, nor did they go to mount Toor where Allah spoke to Musa, to perform prayer or supplicate. Neither did they go to any other similar places or mountains that are alleged to contain the graves of Prophets, or other people. Neither did they go to places in which buildings were erected over the remains of a Prophet.

Furthermore, the Companions never went to the places where the Prophet used to pray in Madinah on a regular basis to touch or kiss, nor did they go to places in Makkah where he used to perform his prayer. If the places or spots where he used to tread with his honorable feet, and in which he performed prayer, he did not legalize for his Ummah to rub themselves against them, nor kiss them, then by right the places in which other people prayed or slept in should be avoided, for kissing any of such places or rubbing against them is known to scholars, by necessity, that such practices do not belong to the Shari'ah of Muhammad. [Itidaa As-Siraat 2/195]

3. Bid'ah in terms of worship and means of nearness to Allah

The Bid'ah that have been innovated in the field of worship in this time are many. Worship basically are restricted to the Book and Sunnah, no acts of worship should be legislated except by a proof from those two sources. Any act of worship which is not sanctioned by a textual proof is Bid'ah.

The Prophet said: "**He who performs an act of worship which is not substantiated by our deen, it shall be rejected.**" (Muslim)

Innovated acts of worship practiced today are many; of such are:

Pronouncing the intention of Salat verbally, by saying: "I intend to perform such and such prayer for the sake of Allah." This is a Bid'ah because it does not belong to the Sunnah of the Prophet and because Allah, the Exalted, says:

"Say, 'Will you acquaint Allah with your faith, while Allah knows whatever is in the heavens and whatever is in the earth, and Allah knows everything?'" (49:16)

Intention belongs to the heart or mind, because it is an internal action not to be expressed with the tongue.

Recitation of Dhikr in congregation after concluding the Salat is also Bid'ah. It is legitimate only to recite the Dhikr individually. Another Bid'ah is the request to recite al Fatihah in certain occasions, and upon concluding supplications for dead people. Likewise, holding mourning functions by preparing food for mourners, hiring reciters to recite the Qur'an, alleging that all these things belong to the ritual of mourning which will benefit the dead. While in fact, all of these Bid'ah have no base in Islam. Rather, they are difficulties that people impose upon themselves, and which Allah does not sanction.

Celebrating certain religious occasions such as; Isra' and Mi'raj, and the emigration of the Prophet to Madinah all of which are not sanctioned by the Shari'ah.

Of such Bid'ah too, what some people do in the month of Rajab, such as performing Rajabi' Umrah which is associated with certain acts of worship, such as observing a particular Salat or fasting in it, when in fact such month has no priority over the other months for performing Umrah, or observing fast, performing special prayer making offering in it, or any other thing.

All of the Sufi litanies are innovated Bid'ah because they differ with the legitimate Dhikr in terms of wording and liming or format. Dedicating the night of the middle of Sha'ban for prayer while observing fasting on that day is Bid'ah because it has never been authentically reported that the Prophet did anything of that sort in that particular day or night.

Erecting chambers over graves and designating them as mosques, and visiting them seeking Barakah, and seeking means of nearness to Allah through dead people or any other polytheistic practices. Also frequenting such places by women, although the Prophet cursed the women who visit graves frequently, as well as those who light candles and lanterns in mosques containing graves.

In conclusion, we say that innovations pave the way to Kufr. They constitute an access to the deen, which neither Allah nor His Messenger, legitimized. The Bid'ah is worse than a major sin, for Shaitan rejoices with the Bid'ah more than he rejoices over a major sin, because a sinner commits a sin while knowing it is a sin, and he repents and relinquishes it. While a man of Bid'ah performs his Bid'ah believing it to be a part of his deen through which he seeks an access to Allah. Thus, he does not repent from it, nor relinquish it. The Bid'ah on the other hand, substitute for the Sunnah, and makes those who practice it resent practicing the Sunnah and ahl as Sunnah. While the Bid'ah itself keeps the one who practices it distant from Allah, and subjects him to His wrath and punishment, and causes deviation and corruption of hearts.

How the People of Bid'ah should be Treated

It is unlawful to visit the Mubtadi' or keep his company except for the purpose of exhortation and refutation, because keeping his company has negative effects on those who visit him. Muslims should be cautioned against the people of Bid'ah and their evil, if it is not possible to prevent

them from practicing their Bid'ah. Otherwise, it is the duty of the Scholars of the Muslims, and the rulers to punish those who practice them to stop their evil, because they have serious danger on Islam. It should also be known that the Kafir States encourage the people of Bid'ah to promote the innovations, and assist them in many ways as a means of eliminating Islam and marring its image.

We ask Allah, Glory be to Him, to support His deen and keep His word the supreme, and defeat His enemies. May Allah exalt the mention of our Prophet Muhammad, his household and Companions.

Chapter 5.1: Meaning of al-Aqeedah, and an explanation of its importance in view of the fact that it is the basis on which the entire structure of the Deen stands

The Linguistic Meaning of Aqeedah: It (the word Aqeedah) is derived from al-Aqad, which is to 'tie something (firmly)', and 'taqadtu such and such,' means, 'I tied my heart and mind to it.'

'Al-Aqeedah' is what a person takes as a religion. It is said, 'he has a good Aqeedah' meaning, 'protected from doubts.'

Aqeedah is an action of the heart, which is to believe and affirm something in the heart.

The Meaning of Aqeedah in the Sharee'ah: It is the belief in Allah, His Angels, His Books, His Messengers, the Last Day and belief in al-Qadar (Predestination) - its good and evil. These are called the Pillars of Eeman (faith).

The Sharee'ah is divided into two parts; Beliefs and Actions

Beliefs are issues, which are not related to how an act is performed, like belief in the Rububiyah (Lordship) of Allah, the obligation to worship Him (alone), and the belief in the rest of the aforementioned pillars of Eeman. These are called **Asliyah** - the basic foundation.

Actions are issues related to how actions are performed like Salaat (prayer), Zakaat (charity) and Sawm (fasting) and other rulings with regards to actions. These are termed as **Far'eyyah** - the branches, because their soundness or corruption is based upon the beliefs.

Thus, the Correct Aqeedah (belief) is the foundation upon which the religion is based and with it, the actions are set aright, as the Most High, said, 'So, whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' [Soorah al-Kahf (18): 110]

'And indeed, it has been revealed to you (O Muhammad), as it was to those (i.e., Prophets) before you, 'If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.' [Soorah az-Zumar (39): 65]

'So, worship Allah (alone) by performing religious deeds sincerely for His sake. Surely, the religion is for Allah only.' [Soorah az-Zumar (39): 2-3]

These verses, and the numerous narrations that have been related concerning their meaning confirm that actions are not accepted unless they are free from Shirk (polytheism). Therefore, it was the main concern of the Messengers (alaihimus-salaam) to rectify the beliefs first and thus, the first thing, they called their nations to, was the sole worship of Allah and abandonment of worship to anything other than Him. As He, the Most High, says, 'And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming), 'Worship Allah (Alone), and avoid the Taghoot (everything that is worshiped other than Allah).' [Soorah An-Nahl (16): 36]

The first thing that every Prophet addressed his people with was, 'Worship Allah! You have no other Ilah (deity worthy of being worshiped) but Him.' [Soorah al-A'raf (7): 59, 65, 73, 85]. It was said by Nuh (alaihis-salaam), Hood (alaihis-salaam), Saleh (alaihis-salaam), Suhaib (alaihis-salaam) and all the other Prophets (alaihis-salaam) to their nations.

The Messenger of Allah (sallallahu alahi wa-sallam) stayed in Mecca for thirteen years, after (he was bestowed with) Prophet-hood, calling people to Tawheed, and rectifying their Aqeedah, because it is the foundation upon which the entire structure of the Deen stands.

The Duaat (callers to the religion of Allah) and those who seek to guide others in every age have followed the example of the Messengers and the Prophets, who initiated their call with Tawheed and correction of Aqeedah and subsequently, they would focus upon the remaining commandments of the Deen (religion).

Chapter 5.2: The Sources of Aqeedah, and the Manhaj (way) of the Salaf in deriving and learning it.

Aqeedah is Tawqeefiyah, (which means that) it cannot be established except with a proof from the Sharee'ah. There is no room in it for opinion and speculation. Therefore, its sources are restricted to what is mentioned in the Book and the Sunnah because no one is more knowledgeable than Allah about the obligations due to Him and what He is free from. And after Allah, no one knows more about Allah, than Allah's Messenger (sallallahu alahi wa-sallam). Therefore, the Manhaj of the Salaf as-Saleh and those, who followed them in learning the Aqeedah, was restricted to the Book and the Sunnah. They believed, affirmed and implemented everything that was established in the Book and the Sunnah concerning the Rights of Allah - and that which is neither established in the Book of Allah, nor in the Sunnah of His Messenger; they disowned and rejected it. For this reason, no differences were found amongst them in beliefs, rather their belief was one and their Jama'ah was one. This is because Allah supports whoever holds on to His Book and the Sunnah of His Messenger with a unified position, correctness in aqeedah and unity in Manhaj.

He says, '**And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'aan), and be not divided among yourselves.**' [Soorah aal-Imran (3): 103]

and, '**Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.**' [Soorah Taha (20): 123]

Therefore, they are called 'the saved sect', because the Messenger testified safety (from the Hell-Fire) for them when he informed about the splitting of the Ummah (nation) into seventy-three

sects, all of them into the Fire except one. When he was asked about this one (saved sect), he replied, '... that which I and my companions are upon this day.' [This hadeeth is narrated by Imam Ahmad]

The Prophecy of Allah's Messenger has come to pass; some people have built their Aqeedah based upon other than the Book and the Sunnah, such as Ilmul-Kalam (rhetoric) and from the fundamentals of logic inherited from Greek philosophy. (thus) Deviation and splitting in Aqeedah took place, which resulted in differing of the word, splitting of the Jamaa'ah and demolition of the united structure of Islam.

Chapter 5.3: Deviation from the Aqeedah and Means of avoiding it

Deviation from the correct Aqeedah is destruction and failure because the correct Aqeedah is the strong motivating force towards beneficial actions. An individual without the correct Aqeedah can become a victim of misunderstandings and doubts that besiege him and make obscure (for him) the path to the blissful life, until his life narrows upon him and he tries to break through this confinement by committing suicide as has occurred with many people who have lost the guidance of correct Aqeedah.

A society, which is not governed by the correct Aqeedah, is an animalistic society, which has lost all components of the blissful life. Even if (such a) society possesses many elements of material life, it gradually leads to destruction, as is witnessed in the disbelieving communities. It is such because (even) these material elements require direction and guidance in order to benefit from their qualities and advantages and nothing can guide it except the correct Aqeedah.

Allah says, 'O (you) Messengers! Eat of the Taiyibat (lawful) and do righteous deeds.' [Soorah al-Muminoon (23): 51]

'And indeed, We bestowed grace on David from Us (saying), 'O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him'. Saying, 'Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am AllSeer of what you do.' And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). 'Work you, O family of Dawud (David), with thanks!' But few of My slaves are grateful.' [Soorah Saba (34):10-13]

Therefore, it is necessary that the strength of Aqeedah not be separated from the materialistic strength. Because, if you separate yourself from the correct aqeedah by deviating to the false beliefs, then the materialistic strength becomes a means of destruction and degradation, as is seen today in the disbelieving countries, which possess the materialistic (strength), but do not have a correct Aqeedah.

The Deviation from the Correct Aqeedah has many causes, which should be known.

From the most important of them are;

1. Ignorance of the Correct Aqeedah because of turning away from learning and teaching it, or lack of attention or concern for it until a generation is raised not knowing the Aqeedah and not knowing that which opposes it and what contradicts it. The truth is then deemed to be falsehood and falsehood to be truth, as Umar Ibn Khattab (radhi allahu anhu) said, 'Verily, the bonds of Islam will be destroyed one by one, when there arise in Islam people who do not know or recognize Jahiliyah (ignorance).'

2. Bigotry (ta'assub) towards that, which the ancestors were upon and adhering to it even if it was false, and abandoning what opposes it, even if it was the truth. As Allah says, 'When it is said to them, 'Follow what Allah has sent down.' They say, 'Nay! We shall follow what we found our fathers following.' (Would they do that!) Even though their fathers did not understand anything nor were they guided?' [Soorah al-Baqarah (2): 170]

3. Blind-Following (Taqleed) by accepting people's statements in Aqeedah without knowing its proof or level of authenticity, as is the case of the Jahmiyyah and Mutazilah, and Ash'aaris and Soofis and others, whereby they (blindly) followed their scholars of deviation who preceded them and thus, they were misguided and went astray from the correct beliefs.

4. Extremism or Exaggeration (in honoring) the Awliya and Saliheen (the righteous) and raising them above their status where it is believed that they bring benefits and prevent harm, in a manner, which none has the ability except Allah. Taking them as intermediaries between Allah and His creation in fulfilling needs and answering the duaa until the matter turns into their worship other than Allah. Seeking nearness to their tombs through sacrifices, vows (nadhr), supplication, seeking aid and asking for help like what occurred among the people of Nuh u regarding the pious, when they said, 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols).' [Soorah Nuh (71):23] Such is the case of the grave-worshippers of today in many countries.

5. Negligence in pondering over the universal and Qur'aanic Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc) of Allah, and being overwhelmed by the facts and figures of the material civilization until they think that this is from the man's ability alone, and they glorify man, and attribute these accomplishments to his (man's) endeavors and experiments alone, as Qaroon said, 'This has been given to me only because of knowledge I possess.' [Soorah al-Qasas (28): 78] and as man says, 'This is for me (due to my merit),' [Soorah Fussilat (41): 50]

'Only because of knowledge (that I possess) I obtained it.' [Soorah az-Zumar (39): 49]

They do not ponder or look at the glory of the One, Who originated this universe, and bestowed in it these magnificent wonders, and He, Who originated man and conferred upon him the ability to derive and utilize these benefits. 'While Allah has created you and what you make!' [Soorah as-Saffat (37): 96]

'Do they not look in the dominion of the heavens and the earth and all things that Allah has

created.' [Soorah al-A'raf (7): 185]

'Allah is He, Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them.' [Soorah Ibraheem (14): 32-34]

6. Largely houses have become empty of the correct guidelines. The Messenger of Allah (sallallahu alahi wa-sallam) said, 'Every child is born upon Fitrah (natural inborn instinct which recognizes his Lord), but his parents make him a Jew, a Christian or a fire-worshiper.' [Agreed upon] Thus, parents play a big role in setting right the child's way of life.

7. Lack of importance to the means of teaching and spreading knowledge in most of the Islamic world. More often, the methods of teaching do not give much importance to the religious part, or they are careless in this regard from the beginning. The means of transmitting knowledge, whether textual, audio-visual or verbal have mostly become tools of destruction and misguidance, or they are more involved in material and entertaining obsessions. They do not care about building (good) character, instilling the correct Aqeedah, or combating the misguided trends, until there arises a generation defenseless against the army of Ilhad (misguidance).

Ways of Avoiding this Deviation

1. Returning to the Book of Allah and to the Sunnah of His Messenger to derive the correct beliefs (Aqeedah) just as the Salaf as-Saleh took their beliefs from them, 'The later part of this Ummah will not be corrected except by that which corrected its earliest part.' With this (it is also necessary to be) aware of the beliefs of the deviant groups, and to know their doubts in order to refute them and warn against them because he, who does not know the evil, tends to fall into it.

2. Giving importance to teaching the correct Aqeedah - the aqeedah of the Salafus-Saleh - in different educational levels and giving it ample share of the syllabus and arranging precise examinations on the subject.

3. Organizing study of the pure books of the Salaf, and staying far from books of the deviant groups like the Sufis, the innovators, the Jahmiyah, the Mutazilah, the Asharis, the Maturidis, and other than them, except for knowing (their deviancies) so as to refute what is in them of falsehood and warning against them.

4. Establishing Duat (callers) who revive the Aqeedah of the Salaf for the people and refute the misguidance of the deviated groups.

Chapter 6.1: Meaning of Tawheed ar-Rububiyyah and its affirmation by the Mushrikeen

Tawheed: Its general meaning is the belief of singling out Allah in Lordship, sincerely worshiping Him and affirming His Names and Attributes, and these are three categories:

1. Tawheed ar-Rububiyah,
2. Tawheed al-Uluhiyah,
3. Tawheed al-Asma was-Sifat

Each of these categories requires explanation in order to establish the differences between them.

1. Tawheed Ar-Rububiyah: It is to single out Allah in His Actions and believe that He Alone is the Creator of all the creation. 'Allah created all things.' [Soorah az-Zumar (39): 62]

He is the Provider of all animals, humans and everything else, 'And no (moving) living creature is there on earth but its provision is due from Allah.' [Soorah Hud (11): 6]

He is the King of the dominion and the administrator of all affairs; He brings some near to Him and distances others. He honors some and humiliates some. He is Able to do everything, He changes the night into day, gives life and death. 'Say (O Muhammad), 'O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.' [Soorah aal-Imran (3): 26-27]

Allah has negated any partner or assistant in His dominion, just like He negated any partner in Creation and Provision. Allah says, 'This is the creation of Allah. So show Me that which those (whom you worship), besides Him have created.' [Soorah Luqman (31): 11]

'Who is he that can provide for you if He should withhold His provision?' [Soorah al-Mulk (67): 21]

Similarly, He declared His Oneness in Rububiyah over all His creation. He said, 'All the praises and thanks be to Allah, the Lord of the Alameen (mankind, jinn and all that exists).' [Soorah al-Fatiha (1): 2]

'Indeed, your Lord is Allah, Who created the heavens and the earth in six days, and then He Istawa (rose over) the Throne (in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the Alameen (mankind, jinn and all that exists)!' [Soorah al-Araf (7): 54]

Allah has created all His creation with a natural instinct (i.e. Fitra) that affirms His Rububiyah - including the Mushrikeen (polytheists), who (even though they) ascribed partners with Him in worship, declared His Sovereignty in Rububiyah, as He said, 'Say, 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say, 'Allah,' say, 'Will you not then fear Allah. Say, 'In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, if you know. They will say, '(All that belongs) to Allah.' Say, 'How then are you deceived and turn away from the truth?' [Soorah al-Muminun (23): 86-89]

No group of people from the children of Adam (alaihi as-salaam) has ever contradicted this (category of) Tawheed. Rather, the hearts are created with this natural instinct and this is the greatest of all natural instincts. Allah relates that the Messengers said, 'Their Messengers said, 'What! Can there be a doubt about Allah, the Creator of the heavens and the earth?' [Soorah Ibraheem (14): 10]

Firawn, one known for his show of ignorance and pretense to deny the Lord, was convinced about it inwardly, as Moosa said to him, '(Moosa) said, 'Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences).' [Soorah al-Isra (17): 102]

Allah said about him (Firawn) and his people, 'And they belied them (those Ayaat) wrongfully and arrogantly, though their own selves were convinced thereof.' [Soorah An-Naml (27): 14]

Similarly, those who deny the Lord today from the atheist, their denial is merely superficial due to stubbornness. Otherwise, they surely affirm within themselves that there is nothing that exists except that it has an originator, and there is no creation except that it has a creator, and there is no trace except that it has someone who formed that trace. He, the Exalted, says, 'Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.' [Soorah at-Toor (52): 35-36]

Consider the whole world, its highs and lows and all its parts, you will find it testifying to the existence of its Originator, Creator and Owner. Denial of a Creator and rejection of Him in intellect and instinct is like denying and rejecting knowledge, no difference amongst them (Because the correct knowledge proves the existence of the Creator). The atheists, who boast about their denial of the Lord's existence, do so out of pride, and lack of sound intellect and ideologies. He, who is like them has revoked his intelligence and invited people to scoff at him. As the poet says,

'How can Allah be disobeyed
and rejected by the jahid (the denier),
(while) in everything, there is a sign,
which points out that he is waahid (One).

* i.e. those who commit shirk. Here referred to the pagans of Mecca at the time of Prophet (sallallahu alahi wa-sallam).

Chapter 2: Meaning of the word, 'ar-Rabb' in the Qur'aan and the Sunnah as opposed to concepts of the misguided nations and their refutation

Meaning of the word 'ar-Rabb' in the Book and the Sunnah

The root word of the word, 'ar-Rabb' is 'rabba-yarubbu' meaning, 'to nurture something from one form to another up to its final form. It is said, 'he raised him' (rabbahu), they raised him (rabbaahu), etc. Thus, metaphorically the word, 'rabb' is used only for the doer.

'Ar-Rabb' is not said in its absolute sense (i.e., without limitations) except for Allah, the One, Who rectifies the affairs of all creatures. Reflect upon His saying, '(Rabbul-Alameen) the Lord of the Alameen (mankind, jinn and all that exists).' [Soorah al-Fatiha (1): 2] and, '(Rabbukum) Your Lord and (Rabbu-Aabaikum) the Lord of your ancient fathers!' [Soorah ash-Shoorah (26): 26]

The word, 'ar-Rabb' is not said for anyone other than Allah, except with an adjective, for example, 'Rabbud-dar' meaning, master of the house, 'Rabbul-Faras' meaning, owner of the horse, as Allah related about Yusuf (alaihi as-salaam), 'Mention me to your lord (i.e. your king, so as to get me out of the prison).' But Shaytan made him forget to mention it to his Lord.' [Soorah Yusuf (12): 42]

'Return to your lord and ask him.' [Soorah Yusuf (12): 50]

'As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink.' [Soorah Yusuf (12): 41]

Allah's Messenger (sallallahu alahi wa-sallam) said about the lost camel, 'until its rabb (owner) finds it.' [Agreed upon]

Thus, it has become clear from the above that the word, 'ar-Rabb' (without limitations) is applicable (only) to Allah with or without any adjective. Thus, it can be said, 'ar-Rabb' (the Lord i.e., in the absolute sense), and (in the restricted form) Rabbul-Alameen (the Lord of the mankind, jinn, etc.) or Rabbun-Nas (the Lord of mankind). The word, 'ar-Rabb' cannot be said to anyone other than Allah without an adjective (in order to limit its meaning) like, Rabbud-dar (lord of the house), Rabbul-Bait (owner of the house), and Rabbul-Ibl (owner of the camel).

And the meaning of, 'Rabbul-Alameen' (Lord of the mankind, jinn, etc.) is their Creator, Owner and the One, Who rectifies and nurtures them by sending His Messengers, and revealing His Books, and rewarding them for their righteous deeds. Al-Allamah Ibnul-Qayyim (rahimahullah) said, 'Verily, Rububiyah includes commanding the slaves and prohibiting them, and rewarding the good doers with good and reprimand (the evil doers) with punishment.' [See, Madarijus-Salikeen (1/8)] This is the reality of Rububiyah.

The erroneous understanding of the word, 'ar-Rabb' by misguided nations

Allah has created the creation upon the natural inborn instinct of Tawheed, and affirmation of their Lord and Creator, as he says, 'So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism Hanifa (i.e., worship none but Allah Alone) Allah's Fitra (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the religion of Allah).' [Soorah ar-Rum (30): 30]

'And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying), 'Am I not your Lord?' They said, 'Yes! We testify,' lest you should say on the Day of Resurrection, 'Verily, we have been unaware of this.' [Soorah al-Araf (7): 172]

Thus, affirmation of the Rububiyah of Allah and turning to Him is instinctive, while Shirk is an external invasion, as the Messenger of Allah (sallallahu alahi wa-sallam) said, 'Every child is born upon the Fitra (natural inborn instinct which recognizes his Lord), but his parents make him a Jew, a Christian or a fire-worshiper.' [Agreed upon] Thus, if the slave (of Allah) was left with his instinct, then he will (surely) turn towards Tawheed, which was the message of the Messengers, for which, the Books were revealed and to which, the universal signs indicate. But

the misguided upbringing and deviant environment change the course of the newborn and thus, the children blindly follow their parents in misguidance and deviation.

Allah says in a Qudsi Hadeeth, 'I created my slaves upon Hunafa (the correct religion), but the Shayateen misguided them.' [Musnad Ahmad and Saheeh Muslim] meaning directed them to the worship of idols, and taking them as partners with Allah, thus, they fell into misguidance and failure, differences and disagreements, each taking a different lord for worship. Because when they renounced the true Lord, they were put to trial in the form of taking false lords, as Allah says, '**Such is Allah, your Lord in truth. So after the truth, what else can there be, except error?**' [Soorah Yunus (10): 32]

Deviation has no bounds or end, and it is crucial for everyone who renounces his true Lord. Allah says, '**O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority.**' [Soorah Yunus (12): 39-40]

Shirk in Rububiyah in terms of approving two creators with similar attributes and actions is impossible. However, some Mushrikeen have gone to the extent of claiming that their gods possess some disposition of the universe. The Shaytan deceived them into the worship of these gods, and he mislead every nation according to their mindset, he provoked some people to the worship of false gods on the pretext of honoring the dead, whose statues they erected, like the people of Nuh (alaihi as-salaam).

A group of people observed stars as their idols, which, they believed, affected the occurrences on the earth. So, they erected temples for them and appointed custodians. However, they differed in their worship to these stars, some revered the sun, whilst others took the moon as their lord and yet, some revered other celestial bodies, until they built temples for them, an exclusive temple for each star.

A group worshiped the fire, and they are Majoos (fire-worshipers). A group deified cows, as in India. A group venerated the Angels, others revered trees and stones. Yet, others idolized the dead and their tombs. All this was the result of their false assumption that these things held some share in Rububiyah.

Some of these people alleged that the idols represented hidden objects. Imam Ibnul-Qayyim (rahimahullah) said, 'Originally, setting up idols was in the form of hidden gods, so they shaped the idols in its appearance so that it could symbolize the hidden deity. Otherwise, it is known that no sane person would carve wood or stone with his own hand, and then believe that it is his lord and deity...' [Ighathatul-Lafhaam (2/220)]

In the same way, the grave-worshipers of the past and present allege that the dead intercede for them and act as intermediaries before Allah to facilitate their needs and they say, '**We worship them only that they may bring us near to Allah.**' [Soorah az-Zumar (39): 3]

'And they worship besides Allah things that hurt them not, nor profit them, and they say, 'These are our intercessors with Allah.' [Soorah Yunus (10): 18]

The same as some polytheists of Arab and the Christians assume that their deities are children of Allah (Na'odhubillah), so the polytheist Arabs worshiped the Angels upon assumption that they are the daughters of Allah and the Christians deified the Messiah upon the false notion that he is the son of Allah.

A Refutation of these False Beliefs

Allah disproved all these false beliefs in the following ways,

1. He negated the worship of the idols by His Saying, '**Have you then considered al-Lat, and al-Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs), the other third?**' [Soorah an-Najm (53): 19-20]

The meaning of these verses, as explained by Imam al-Qurtubi, Have you seen these idols! Do they bring benefit or cause harm such that they should be regarded as partners with Allah? Were they able to defend themselves when Allah's Messenger (sallallahu alahi wa-sallam) and his Companions destroyed them and demolished them?

Allah says, 'And recite to them the story of Ibraheem. When he said to his father and his people, 'What do you worship?' They said, 'We worship idols, and to them we are ever devoted.' He said, '**Do they hear you, when you call (on them)? Or do they benefit you or do they harm (you)?**' They said, 'Nay, but we found our fathers doing so.' [Soorah Ash-Shu'ara (26): 69-74]

So, they agreed that these idols do not hear their supplications, neither bring good nor harm. Rather, they worship them due to blind-following of their forefathers, and blind-following is a worthless proof.

2. Allah refuted the worshiper of stars, sun and moon in His saying, '**and (He created) the sun, the moon, the stars subjected to His Command.**' [Soorah al-A'raf (7): 54]

'And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah, Who created them, if you (really) worship Him.' [Soorah Fussilat (41): 37]

3. He negated those, who revered the Angels and Messiah upon the assumption that they are the children of Allah, in His Saying, '**No son (or offspring or children) did Allah beget.**' [Soorah Muminoon (23): 91]

'How can He have children when He has no wife?' [Soorah al-An'am (6): 101]

'He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.' [Soorah al-Ikhlas (112): 3-4]

Chapter 6.3: The Universe and its natural instinct of submission and obedience to Allah

All the universe with its skies and earths, orbits and celestial bodies, with its animals and beasts, trees, soils, streams and seas, and humans, jinn and angels is subservient to Allah, dutiful to His

Universal Commands. Allah says, ‘...to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.’ [Soorah aal-Imran (3): 83]

‘Nay, to Him belong all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.’ [Soorah al-Baqarah (2): 116]

‘And to Allah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allah) with humility.]’ [Soorah an-Nahl (16): 49]

‘See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and ad-Dawab (moving living creatures, beasts, etc.), and many of mankind?’ [Soorah al-Hajj (22): 18]

‘And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.’ [Soorah ar-Ra’d (13): 15]

Thus, all the creatures and the worlds are obedient to Allah and submissive to His Sovereignty. It runs in compliance to His Wills and in conformity with His obedience and none disobeys Him. They perform their duties and illustrate an accurate coordination - thus, proving the purity of their Creator from any deficiency, limitation and flaw. Allah says, **‘The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification.’** [Soorah al-Isra (17): 44]

Thus, all the creatures, the mute and the speaking, the living and the dead, are obedient to Allah and dutiful to His Universal Commands, and all of them prove the purity of Allah from any deficiencies and shortcomings silently or with a loud expression. And if a sane person was to reflect upon these creations, he would surely know that they were created with truth and for the truth. They are subjected to the Commands of their Administrator without disobedience. Thus, everything affirms the Creator by its natural disposition.

Saikhul-Islam Ibn Taymiyyah (rahimahullah) said, ‘they are humble, submissive, obedient and compliant in many ways, from them are; realization of their need and necessity for Him, their obedience and humbleness to His Divine Decree and Will, their supplication to Him alone in times of anguish. The believer humbles himself to His orders with submission. Likewise, when a Decree is passed over him, which brings calamities; he fulfills what he has been ordered, i.e., he practices patience, etc. in that situation with submission. Thus, he is submissive to Allah in compliance (to His Orders), and humble towards Him in compliance (to His Orders).’ [Majmoo al-Fataawa (1/45)]

The disbeliever humbles himself to His Universal Orders. The meaning of the prostration of the universe is humbleness. Everything prostrates in its own way, prostration that befits it and involves humbleness to Allah, and the glorification of everything is also in a way that befits it and it’s tasbeeh (glorification of Allah) is real, not just symbolic.

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) said regarding the Saying of Allah, '**Do they seek other than the religion of Allah (the true Islamic Monotheism worshiping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.**' [Soorah aal-Imran (3): 83]

'Allah mentioned the submission of the entire universe willingly or unwillingly, because all the creation is subservient to Him in an absolute manner, and they are managed by Him so they submit to Him willingly or unwillingly. None from the creation is exempted from His Will and Decree and there is no Might and Power except with Him. He is the Lord of all of them and their Originator, the One who shapes, and everything besides Him falls under His Lordship upon a natural disposition; poor and in need of worshiping Him, under His Power and He is far removed from all imperfections, the One, the Irresistible, the All-Powerful, the Inventor of all things, the Bestower of forms.' [Majmoo al-Fataawa, vol.10, p.200]

Chapter 6.4: Methodology of the Qur'aan in affirming the Existence of Allah and His Oneness

The methodology of the Qur'aan in affirming the Existence of the Creator and His Oneness complies with the straightforward natural instinct and the sound logic. This is done by establishing clear proofs, which are satisfying to the intellect and to which even the enemies have to surrender. From those proofs are;

1. It is known by necessity that every effect has a cause. This is instinctively known even to young children that if he was hit, then there surely exists someone (or something) which caused it. Thus, even though, he may not have seen the doer, he will ask, 'Who hit me?' and if he was told, 'Nobody hit you,' such an answer will not be acceptable to his mind that the hitting occurred without a doer. If he were informed about the doer, he would cry until the doer is beaten. This is why Allah says, '**Were they created by nothing, or were they themselves the creators?**' [Soorah at-Toor (52): 35]

In this verse, the possibilities mentioned are restricted, and Allah mentioned them in a negative form to assert that this is known by necessity, and cannot be denied, he said, 'Were they created by nothing' meaning without a Creator? or they created themselves? Verily, both these matters are false. Thus, it is established that there exists a Creator, Who Created them and He is Allah, there is no creator other than Him. Allah says, '**This is the creation of Allah. So, show Me that which those (whom you worship), besides Him have created.**' [Soorah Luqman (31): 11]

'**What have they created of the earth?**' [Soorah al-Ahqaf (46): 4]

'**Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?** Say, '**Allah is the Creator of all things, He is the One, the Irresistible.**' [Soorah ar-Ra'ad (13): 16]

'**Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose.**' [Soorah al-Hajj (22): 73]

'**Those whom they invoke besides Allah have not created anything, but are themselves created.**' [Soorah an-Nahl (16): 20]

'Is then He, Who creates as one who creates not? Will you not then remember?' [Soorah an-Nahl (16):17]

Even though, this challenge has been repeatedly brought up, no one has ever claimed to create anything. So, it is established that Allah is the Sole Creator, Who has no partners.

2. The perfect harmony with which the universe functions

The proofs undoubtedly attest that there exists only One Creator, Who has no partners or rivals. Allah says, **'No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!' [Soorah al-Mu'minoon (23): 91]**

Thus, the true deity is indisputably the Creator. Because if there was another deity, who had a share in His (Allah's) Dominion, then he would certainly have had a creation or deed and thus, would not have been pleased to have a partner, and if he was able to overpower the other deity and become the sole King and Lord, then he would have done so. Moreover, if he was not able to overcome the other deity, then he would have detached his kingdom and creation, as the kings of the world separate from each other in their kingdom, thus, division would have taken place.

Thus, one of the three possibilities is indispensable;

- a. One of the two deities would strike the other and have the kingdom all by himself,
- b. Each of them would detach his kingdom and creation, and thus, division would occur.
- c. There would be One Sole King and everything would take place according to His Decisions, and He would be the true deity - and this is the truth. Because there has not occurred a division or disorder in the world, which implies that there is One Sole Administrator, Who has no rivals and He is the One Sole Owner, Who has no partners.

3. Subjugation of the creatures in executing their duties

There is no creation that rebels or refuses to perform its duty in this universe, and this is what Moosa (alaihis-salaam) pointed out when Firawn asked him, **'Who then, O Moosa is the Lord of you two?' [Soorah Taa Haa (20): 49]** Moosa replied with a convincing and adequate answer, **'Our Lord is He, Who gave to each thing its form and nature, then guided it aright.' [Soorah Taa Haa (20):50]** meaning, our Lord is He, who created all the creatures, and gave each creature its befitting form, like big, small and medium body and other attributes. Then He guided each creature to its responsibility, and this guidance is the guidance of directions and inspiration and it is the complete guidance, which can be seen in all creatures. Thus, you will find every creation striving for the benefit, which he has been created for, and from repelling the harm. Allah has even bestowed the animals with the natural instinct to perform the beneficial, repel the harm and fulfill their duties of life. Allah says, **'Who made everything He has created good.'** [Soorah as-Sajdah (32): 7]

So, the One, Who created all the creatures, and gave them their best forms - over which the intellect cannot imagine and guided it to its advantage, is the true Lord. Denial of Him is denying the existence of the greatest entity and it is arrogance and open falsehood.

Allah has bestowed the creatures with everything they need in the world, and then He guided them to the methods of deriving benefits from it. Without doubt, He provided every species with its appropriate form and shape, and conferred every male and female with the befitting gender in marriage, intimacy and society. He equipped every limb with its suitable shape to benefit from it. In the above is compelling proof that the All-Mighty is the Lord of everything and He alone is deserving of all worship without partners, as the poet says, 'in everything, there is a sign, which points out that he is waahid (One).'

Undoubtedly, the essence of affirming His Rububiyah and Oneness is to reason out or establish the obligation of worship to Him alone without partners, i.e. Tawheed al-Uluhiyah. If a person affirms Tawheed ar-Rububiyah but does not proclaim Tawheed al-Uluhiyah or does not establish it in the correct manner, then he is neither a Muslim nor a muwahhid (one who declares and establishes Tawheed in its correct manner), rather he is a disbeliever and we will discuss this topic in details in the next chapter, Insha'Allah.

Chapter 6.5: Tawheed ar-Rububiyah necessities Tawheed al-Uluhiyah

The title of the chapter means that he, who declares Tawheed ar-Rububiyah and affirms that there is no Creator, Provider or Administrator of the Universe except Allah - then he is required to proclaim that none deserves all forms of worship except Allah, which is known as Tawheed al-Uluhiyah.

Uluhiyah means, 'worship', and the meaning of ilah is, 'ma'bood' (one who is worshiped). So, none is to be invoked and sought help from except Allah, none is to be relied upon except Allah, none is to be offered sacrifices and avowed to except Allah and no worship is performed except to Allah alone.

Tawheed ar-Rububiyah is a proof of Tawheed al-Uluhiyah and this is why Allah has mainly used Tawheed ar-Rububiyah as a proof against the deniers of Tawheed, as He says, '**O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshiped).**' [Soorah al-Baqarah (3):21-22]

Thus, he ordered them with Tawheed al-Uluhiyah, which is His worship, and presented as a proof - Tawheed ar-Rububiyah, which is that He created the people of the earlier times and the later, He created the sky and the earth and all that is between them, the blowing of the wind, sending down of the rain, the growing of the plants, the production of fruits which is the provision of the slaves. So, it is not befitting for them to associate partners, whom they know that they have not done any of the above or anything else besides that.

So, the natural instinct is to affirm Tawheed al-Uluhiyah which is proved by Tawheed ar-Rububiyah, because every person clings to the origin of his creation, and the source of his benefit

and harm, he then turns to the means which bring him closer to Him, please Him and strengthen the bond between them. Thus, Tawheed ar-Rububiyyah is a door to Tawheed al-Uluhiyyah, this is why Allah used it as a proof against the Mushrikeen (those who associate partner with Allah), **'Say, 'Whose is the earth and whosoever is therein? If you know! They will say, 'It is Allah's!' Say, 'Will you not then remember?' Say, 'Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?' They will say, 'Allah.' Say, 'Will you not then fear Allah.' Say, 'In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, if you know.' They will say, '(All that belongs) to Allah.' Say, 'How then are you deceived and turn away from the truth?'** [Soorah al-Mu'minoon (23): 84]

'Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshiped but He), the Creator of all things. So worship Him (Alone).' [Soorah al-An'aam (6): 102]

So, He used His Oneness in Rububiyyah as a proof to establish that He alone deserves to be worshiped, and Tawheed al-Uluhiyyah is the purpose behind the creation of the universe, He says, **'And I (Allah) created not the jinn and humans except that they should ya'budoon (worship) Me.'** [Soorah Adh-Dhariyat (51): 56] The meaning of, 'ya'budoon' is, 'single Me out in worship.'

The slave cannot be a muwahhid (one who believes in Tawheed in the correct manner) by affirming Tawheed ar-Rububiyyah alone, until he declares Tawheed al-Uluhiyyah and establishes it. Otherwise, even the Mushrikeen used to proclaim Allah's Oneness in Rububiyyah but it did not qualify them to enter Islam. The Messenger of Allah (sallallahu alaihe wa-sallam) fought them, while they were declaring that Allah is the Creator and Provider, the One, Who gives life and death as Allah says, **'And if you ask them who created them, they will surely say, 'Allah.'** [Soorah az-Zukhruf (43): 87]

'And indeed if you ask them, 'Who has created the heavens and the earth?' They will surely say, 'The All-Mighty, the All-Knower created them.' [Soorah az-Zukhruf (43): 9]

'Say, 'Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?' They will say, 'Allah.' [Soorah Yunus (10): 31]

Similar verses can be found in plenty in the Qur'aan. He, who claims that Tawheed is to affirm the Existence of Allah or declare that Allah is the Creator and the One, Who disposes the affairs of the Universe, and restricts himself to this definition - then he does not know the reality of Tawheed to which the Messenger called. Because he has halted at the affair, which necessitates (i.e., Tawheed ar-Rububiyyah), and he has abandoned what it necessitates (i.e., Tawheed al-Uluhiyyah) or he has stopped at the proof and abandoned what it proves.

Important points of Tawheed al-Uluhiyyah

Absolute perfection from all aspects without any flaw from any angle necessitates that all worship should be for Allah alone; glorification, reverence, hope, supplication, repentance, seeking aid, reliance, seeking help, utmost humbleness with utmost love. All this should be necessarily performed for Allah alone, and this is proved by the intellect, Sharee'ah and the

natural instinct. It is against the intellect, Sharee'ah and the natural instinct that any of these should be performed for someone other than Him.

Chapter 7.1: Meaning of Tawheed al-Uluhiyah and the fact that it was the main object of the Dawah of all Prophets

Tawheed al-Uluhiyah: Uluhiyah is worship

Tawheed al-Uluhiyah is to single out Allah (in worship) through the slave's actions, which he performs in order to get closer to Allah in the manner prescribed by the Sharee'ah, like supplication, vow, sacrifice, hope, fear, reliance, love, reverence, and turning in repentance. This category of Tawheed was the main object of the Dawah of all Prophets, from the first to the last of them. Allah says, 'And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming), **'Worship Allah (Alone), and avoid (or keep away from) Taghoot.'** [Soorah an-Nahl (16): 36]

'And We did not send any Messenger before you but We inspired him (saying), La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).' [Soorah al-Anbiyah (21): 25]

Every Messenger began his Dawah to his people with the command to establish Tawheed al-Uluhiyah, like Nooh, Hud, Salih and Shuaib said as Allah relates, **'Indeed, We sent Nooh to his people and he said, 'O my people! Worship Allah! You have no other Ilah but Him.'** [Soorah al-A'raf (7): 59]

'And to 'Ad (people, We sent) their brother Hud. He said, 'O my people! Worship Allah! You have no other Ilah but Him.' [Soorah al-A'raf (7): 65]

'And to Thamood (people, We sent) their brother Salih. He said, 'O my people! Worship Allah! You have no other Ilah but Him.' [Soorah al-A'raf (7): 73]

'And to (the people of) Madyan, (We sent) their brother Shuaib. He said, 'O my people! Worship Allah! You have no other Ilah but Him.' [Soorah al-A'raf (7): 85]

'And (remember) Ibraheem, when he said to his people, 'Worship Allah (Alone), and fear Him.' [Soorah al-Ankabut (29): 16]

It was revealed to Prophet Muhammad (salallahu alaihe wa-sallam), **'Say, 'Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show off, and not to set up rivals with Him in worship.'** [Soorah az-Zumar (39): 11]

The Messenger of Allah (sallallahu alaihe wa-sallam) said, 'I have been commanded to fight the people until they testify that there is no ilah (deity worthy of being worshiped) except Allah and that Muhammad is the Messenger of Allah.' [Agreed upon]

The first obligation upon the slave is to testify that there is no ilah except Allah and act upon it, Allah says, '**So know that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin.**' [Soorah Muhammad (47): 19]

The first order for the one, who wishes to enter Islam, is to proclaim the two testimonies (Shahadatain). This confirms that Tawheed al-Uluhiyah is the main object of the Dawah of the Messengers. It is termed as such (i.e. Tawheed al-Uluhiyah) because Uluhiyah is a characteristic of Allah, which indicates His Name, 'Allah'. So, Allah (means); the One, Who deserves Uluhiyah, meaning the deity.

Tawheed al-Uluhiyah is also called, 'Tawheed al-Ibadah' on the basis that Ubudiyah (worshiping Allah) is a characteristic of the slave, whereby it is obligatory upon the slave to sincerely worship Allah due to his need for Allah.

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) said, 'Know that the Faqr (neediness, poverty) of the slave for Allah is that he worships Him alone without associating anything with Him. He does not have an equal to compare Him with, but the similitude of the slave's need for Allah is like the body's need for food and drink, although, there is a big difference between the two similitude. The reality of the slave is his heart and soul, and there is no rectification for them except through their Lord, Allah, besides whom there is no deity worthy of being worshiped, and they do not achieve tranquility except through His glorification. And even if the slave acquires pleasure and satisfaction in something or someone other than Allah, then such pleasure does not last long. It would move from one type to another and from one person to another, whereas the happiness from his Lord is everlasting and can be experienced in any situation and any time, wherever he goes, Allah will be his companion.' [Majmoo al-Fatawa (1/24)]

This category of Tawheed was the main object of the Dawah of the Messengers because it is the foundation of the religion upon which are built all the actions and without establishing the foundation, the actions are not correct. Such is because if Tawheed is not established, then its opposite will take place and that is Shirk (setting up partners with Allah) and Allah says, '**Verily! Allah forgives not setting up partners in worship with Him**' [Soorah an-Nisa (4): 48 and 116]

'But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.' [Soorah al-An'am (6): 88]

'If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.' [Soorah az-Zumar (39): 65] Because this category of Tawheed is the first obligation upon the slave, as Allah says, '**Worship Allah and join none with Him in worship, and do good to parents ...**' [Soorah an-Nisa (4): 36]

'And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.' [Soorah al-Isra (17): 23]

'Say: 'Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents' [Soorah al-An'am (6):151]

Chapter 7.2: The Shahadatain (two testimonies); its meaning, pillars, conditions, requisites and nullifiers

The Meaning of Shahadatain (the two testimonies)

Meaning of the testimony La ilaha illAllah is to believe and affirm that no one deserves worship except Allah, holding on to it and acting in accordance with it. 'La ilah' is negating that anybody has the right to be worshiped except Allah, whoever it might be. 'illAllah' is affirming the Right of Allah Alone to be worshiped. So, the complete meaning of the statement is 'La Ma'bood BiHaqqin illAllah', 'there is no deity truly worthy of being worshiped except Allah.' The word La (there is none), must accompany BiHaqqin (truly worthy of) and it is not permissible to use the word, 'Mawjood' (existing) because it is against the reality. There are many deities worshiped other than Allah and (saying, 'La Ma'bood Mawjood illAllah') will imply that worship of all these deities is worship of Allah and this is the most false statement and it is the Madhab (position) of the people of Wahdat al-Wujood (pantheism), who are the most deviant people on the face of the earth. This statement (i.e. the first testimony) has been explained with numerous deviant interpretations, from them are:

1. La Ma'bood illAllah (there is no deity in existence except Allah). This is the most deviant interpretation because it means that every true and false deity is Allah as has been explained above.
2. La Khaliq illAllah (there is no Creator except Allah). This is only a part of the meaning of the statement, but this is not the intent as it only confirms Tawheed ar-Rububiyyah, which is not enough (to enter Islam) and is the Tawheed of the Mushrikeen (i.e., the pagans admit to Allah's Rububiyyah and commit Shirk in His worship).
3. La Hakimiyyah illAllah (there is no judgment except for Allah). This is also only a part of the meaning of the statement and is not the intent because it is not enough. Because if one singles out Allah for judgment only and invokes other than Allah, then he has dedicated a form of worship to other than Allah and thus, he is not a muwahhid (one who declares and establishes Tawheed in its correct manner).

All these interpretations are false and incomplete, and we have mentioned them here because they are found in some contemporary book. The correct meaning of the statement according to the Salaf as mentioned before is to say, 'La Ma'bood BiHaqqin illAllah' (there is none truly worthy of being worshiped except Allah).

The Meaning of the testimony, Muhammadar-Rasoolullah. It is to affirm inwardly and outwardly that he (sallalalhu alaihi wa-sallam) is a slave of Allah and His Messenger to all people, and to act in accordance to its requirements which are;

- a) Obedience to him (sallalalhu alaihi wa-sallam) in everything that he orders,
- b) Believing in everything he (sallalalhu alaihi wa-sallam) has informed us of,
- c) Refraining from everything that he (sallalalhu alaihi wa-sallam) has prohibited and
- d) Not to worship Allah except in the way he (sallalalhu alaihi wa-sallam) has prescribed.

The Pillars of Shahadatain

1. La ilaha illAllah has two pillars;

a) The First Pillar: Negation - 'La ilah' negates all forms of Shirk and its types, and necessitates disbelieving in everything that is worshiped other than Allah.

b) The Second Pillar: Affirmation - 'illAllah' affirms that none deserves worship except Allah and requires acting upon it.

The meaning of these two pillars has been mentioned in many verses, like the Saying of Allah, 'Whoever disbelieves in Taghoot and believes in Allah, then he has grasped the most trustworthy handhold that will never break.' [Soorah al-Baqarah (2): 256]

His Saying, 'Whoever disbelieves in Taghoot' is the meaning of the first pillar, i.e., La ilah. His Saying, 'believes in Allah' is the meaning of the second pillar, i.e., illAllah. Similarly, the saying of Ibraheem (alaihis-salaam) which Allah relates in the Qur'aan, 'Verily, I am innocent of what you worship, except Him, Who did create me...' [Soorah az-Zukhruf (43): 26-27] 'I am innocent...' is the meaning of negation in the first pillar, 'except Him, Who did create me' is the meaning of affirmation in the second pillar.

2. The Pillars of Muhammadar-Rasoolullah are two and they are included in our saying, 'Abduhu wa-Rasooluh' (i.e., he (sallalalhu alaihi wa-sallam) is Allah's slave and Messenger). They negate any exaggeration and inadequacy in his respect. So, he is Allah's slave and Messenger, and he is the most perfect creation in these two noble attributes.

The meaning of 'slave' here is, the worshiper who is owned (by Allah) meaning he is a man created from what the other humans are created from, what occurs with other humans also happens to him, as Allah says, 'Say (O Muhammad): 'I am only a man like you.' [Soorah al-Kahf (18): 110]

'Is not Allah Sufficient for His slave?' [(39): 36]

'All the praises and thanks be to Allah, Who has sent down to His slave...' [Soorah al-Kahf (18): 1]

'Glorified be He (Allah), Who took His slave for a journey by night from al-Masjid-al-Haram ...' [Soorah al-Israa (17):1]

The meaning of, 'His Messenger' is that he is sent to all people with the call to Allah, giving them glad tidings (of Paradise) and warning them (against Hell-fire).

The testification contains the following two qualities for him.

Negation of any exaggeration and inadequacy in his respect because many of those who claim to be from his Ummah have exaggerated in respecting him and crossed the bounds until they raised him above the status of a worshiper of Allah to the status of being worshiped besides Allah. They sought help from him and invoked him for needs, which no one but Allah has the power to provide like fulfilling their needs and relieving them from their troubles. While others neglected his message or were negligent in obeying him and relied upon opinions and sayings that were contradictory to what he came with.

The Conditions and Prerequisites of the Shahadat

The Conditions of Shahadatain:

The Conditions of La ilaha illAllah

La ilaha illAllah has seven conditions. The testification does not benefit those, who (merely) utter the testification, unless he fulfils all seven conditions;

1. Knowledge that negates ignorance
2. Certainty that negates doubt
3. Acceptance that negates rejection
4. Submission that negates abandonment
5. Sincerity that negates Shirk (associating partners with Allah)
6. Truthfulness that negates Falsehood (meaning hypocrisy)
7. Love that negates its opposite, which is hatred

The detailed explanation of these seven conditions is as follows:

The First Condition: Al-Ilm - Knowledge: Knowledge of the meaning of the testification and its intent, for example, what the testimony negates and what it affirms - a knowledge that negates ignorance. Allah says, 'except those who bear witness to the truth, and they know...' [Soorah az-Zukhruf (43): 86]

'those who bear witness,' means they witness, 'La ilaha illAllah,' 'and they know,' by their hearts what they witnessed by their tongues. So, he who utters it but does not have the knowledge of it, then the testimony will not benefit him, because he did not believe in the intent of testification.

The Second Condition: Al-Yaqeen - Certainty: The testifier should be certain of it's (testification's) meaning, for, if he doubts in it then the testimony will not benefit him. Allah says, 'Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not...' [Soorah al-Hujurat (49): 15]

So, if he doubts, then he is a hypocrite. Allah's Messenger (sallalalhu alaihi wa-sallam) said, 'Whoever you meet behind this wall testifying 'La ilaha illAllah,' with certainty in his heart, then give him the glad tiding of Jannah.' [Saheeh al-Bukharee] Thus, he who does not have certainty in his heart does not deserve to enter Jannah.

The Third Condition: Al-Qubool - Acceptance: Acceptance of what the testimony necessitates like, worshiping Allah alone, and abandoning the worship of other than him. Because, he, who utters the testimony but does not accept it and does not adhere to it, then he is from among those regarding whom Allah says, 'Truly, when it was said to them, 'La ilaha ill-Allah', they puffed themselves up with pride (i.e. denied it). And (they) said, 'Are we going to abandon our aaliha (gods) for the sake of a mad poet?' [Soorah as-Saaffaat (37): 35-36] This is the situation of the grave-worshipers of today; they say, 'La ilaha illAllah,' but do not refrain from worship of the graves and thus, they are not accepting the meaning of, 'La ilaha illAllah.'

The Fourth Condition: Al-Inqiyad - Submission: Submitting to what the testimony indicates. Allah says, 'And whosoever submits his face (himself) to Allah, while he is a Muhsin (doer of good) then he has grasped the most trustworthy handhold...' [Soorah Luqmaan (31):22]

The most trustworthy handhold is, 'La ilaha illAllah,' and the meaning of, 'submits his face,' is sincere submission to Allah.

The Fifth Condition: As-Sidq - Truthfulness: To witness the testimony with truthfulness in one's heart. He, who utters the testimony while his heart is not certain about its truthfulness, then he is a lying hypocrite. Allah says, 'And of mankind, there are some (hypocrites) who say, 'We believe in Allah and the Last Day' while in fact, they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.' [(2): 8-10]

The Sixth Condition: Ikhlas - Sincerity: It is purification of the action from all blemishes of Shirk, such that one does not utter it for the pleasures of the world, riyaa (showing off) or fame as is known from the authentic Hadeeth, 'Allah has prohibited the Fire for the one, who says, 'La ilaha illAllah' seeking by it, the face of Allah.' [Agreed upon]

The Seventh Condition: Muhabbah - Love: Love for the testimony, its intent and those who act upon its prerequisites. Allah says, 'And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else)' [Soorah al-Baqarah (2):165] So, the people of, 'La ilaha illAllah' love Allah with sincere love while the people of Shirk love Him and others besides Him and this negates the prerequisites of La ilaha illAllah.

The Conditions of, 'Muhammadar-Rasoolullah'

1. Affirming his (sallalalhu alaihi wa-sallam) Prophet-hood and having faith in it inwardly within the heart.
2. Verbally declaring it and affirming it outwardly through the tongue.
3. Following him by acting upon the truth he came with, and refraining from the evil that he has forbidden.
4. Believing in what he has informed about - from the unseen of the past and the future.
5. Loving him more than oneself, wealth, children, parents and the whole of humanity.
6. Giving precedence to his saying over everybody, and acting upon his Sunnah.

The Prerequisites of the Shahadatain

The Prerequisite of 'La ilaha illAllah' is to abandon the worship of all other deities other than Allah, as we say in our testimony, 'La ilaha,' and worshiping Allah alone as we say in our testimony, 'illAllah.' However, many of those who say the testimony contradict its prerequisites, and affirm the Uluhiyah of the creation; the graves, tombs, trees and stones, which is negated by Allah. These people believe that Tawheed is a bidah and reject those who call them to it and criticize those who sincerely worship Allah.

The Prerequisite of 'Muhammadar-Rasoolullah' is to follow him, believe in him, refrain from that which he has forbidden, restrict one's actions to his Sunnah and leave that which contradicts it from the newly invented matters, and give precedence to his saying over everybody else's saying.

The Nullifiers of Shahadatain

The Nullifiers of Shahadatain are those that are the nullifier of Islam. Because it is the Shahadatain that one pronounces in order to enter Islam. Uttering the Shahadatain is affirming their intent, and being steadfast in establishing their prerequisite like fulfilling the rituals of Islam. If one forsakes this steadfastness then he has invalidated the pledge he took when he uttered the Shahadatain.

The nullifiers of Islam are many and the scholars have collected them in books of Fiqh under the title, 'The Chapter of Riddah (Apostasy).' However, the most important of them are ten, which have been mentioned by Shaikhul-Islam Muhammad Ibn Abdul Wahhab (rahimahullah) (they are the following).

1. Shirk in the worship of Allah. Allah says, 'Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases - sins other than that...' [Soorah an-Nisa (4): 116] and, 'Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimoons (polytheists and wrongdoers) there are no helpers' [Soorah al-Maida (5): 72] and it includes sacrificing for other than Allah, like tombs and jinn.

2. Setting up intercessors between oneself and Allah, invoking them, asking them for Shifa'ah and relying upon them. One who does this is considered a disbeliever by consensus.

3. He who does not declare the Mushrikeen (those who associate partners in worship with Allah) to be disbelievers, or doubts their disbelief, or approves their Madhhabs (faith, creed) has disbelieved (in Allah).

4. Believing that the guidance of someone other than Allah's Messenger (sallalahu alaihi wa-sallam) is more complete than his (sallalahu alaihi wa-sallam) guidance, or that the ruling of other than him (sallalahu alaihi wa-sallam) is better, like those who prefer the ruling of the tawagheet (pl. of Taghoot meaning things worshiped other than Allah) over the ruling of Allah's Messenger and they prefer the man-made laws to Islam.

5. He, who hates something from that which the Messenger came with, has disbelieved, even if he was acting upon it.

6. He, who mocks at something from the Religion of the Messenger, its rewards or punishments, has disbelieved. The proof of this is the Saying of Allah, 'Say, 'Was it at Allah, and His Ayat and His Messenger that you were mocking? Make no excuse, you have disbelieved after you had believed.' [(9): 65-66]

7. Magic and from among its types is causing unity and disunity among people (like that which causes separation of the husband from his wife or causes him to love her). He, who does this or is pleased with it, has disbelieved. The proof is the Saying of Allah, '...but neither of these two (angels) taught anyone (such things) until they had said, 'We are only for trial, so disbelieve not (by learning this magic from us).' [Soorah al-Baqarah (2): 102]

8. Aiding and cooperating with the Mushrikeen (disbelievers) against the Muslims. The proof is the Saying of Allah, 'And if any amongst you takes them as Awliya, then surely he is one of them. Verily, Allah guides not those people who are the Zalimoons (polytheists and wrongdoers and unjust).' [(5): 51]

9. He, who believes that some people can be excused from the Sharee'ah of Muhammad (sallalalhu alaihi wa-sallam), just like Khidr (alaihis-salaam) was not liable to the Sharee'ah of Moosa (alaihis-salaam), is a disbeliever.

I (i.e., Shaikh Saleh al-Fawzan) say, 'this is just like what the extremist Sufis believe that they reach a stage (through their piety), where they are not in need of following the Messenger (sallalalhu alaihi wa-sallam).

10. Turning away from the Religion of Allah, neither learning it, nor acting upon it. The proof is the Saying of Allah, 'But those who disbelieve, turn away from that whereof they are warned.' [(46): 3] 'And who does more wrong than he, who is reminded of the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.).' [Soorah as-Sajdah (32): 22]

Shaikhul-Islam Muhammad Ibn Abdul Wahhab (rahimahullah) said, 'There is no difference if one does any of them (the above nullifiers) jokingly, seriously or in fear, except under force. They are all very dangerous and most likely to happen. So, it is necessary for a Muslim to be aware of them, and fear them for himself. And we seek Allah's protection from that which brings about His Anger and severe punishment.'

Chapter 7.3: Legislation

Legislation (Tashree') is the (sole) Right of Allah: The meaning of Tashree' (legislation) is (the guidelines/rules) that Allah has revealed for slaves, like the way (Manhaj) they should follow in beliefs and actions, Tahleel (making things Halaal) and Tahreem (making things Haraam). Thus, it is not allowed for anyone to proclaim anything Halaal unless Allah declares it Halaal, or proclaim anything Haraam unless Allah declares it Haraam. Allah says, 'And say not concerning that which your tongues put forth falsely, 'This is lawful and this is forbidden,' so as to invent lies against Allah.' [Soorah an-Nahl (16): 116]

'Say (O Muhammad to these polytheists), 'Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.' Say (O Muhammad), 'Has Allah permitted you (to do so), or do you invent a lie against Allah?' [Soorah Yunus (10): 59]

Thus, Allah has forbidden Tahleel and Tahreem without a proof from the Book and the Sunnah. He has informed us that it is a lie against Allah just like He informed us that he, who makes something obligatory or forbidden without a proof has made himself a partner with Allah in something that is special of Him Alone, and it is Tashree' (legislation). Allah says, 'Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed.' [Soorah ash-Shuraa (42): 21]

He, who obeys such a Musharri' (one, who makes Tashree') other than Allah and he knows it and is pleased with it, then he has associated a partner with Allah. Allah says, 'and if you obey them, then you would indeed be Mushrikoon.' [Soorah al-An'aam (6): 121] (*1) Meaning, he who obeys those who make Halaal what Allah has made Haraam from the dead animals, is a Mushrik (one who associates partners with Allah), just like Allah informed us that he who obeys the rabbis and monks in their Tahleel of what Allah has made Haraam, and Tahreem of what Allah

has made Halaal, has associated partners with Allah. Allah says, 'They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded [in the Taurat and the Injeel to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).' [Soorah at-Tawbah (9):31]

When Adeeb Ibn Hatim (radhi allahu anhu) heard this verse, he said, 'O Messenger of Allah. We didn't worship them.' The Messenger of Allah (sallalahu alaihi wa-sallam) said, 'Did they not make Haraam what Allah made Halaal and you all made it Haraam, and they made Halaal what Allah made Haraam and you all made it Halaal?' He replied, 'Certainly.' The Prophet of Allah (sallalahu alaihi wa-sallam) said, 'That is your worship to them.' [At-Tirmidhee (3/247)]

Shaikh Abdur-Rahman Ibn Hasan said, 'In this Hadeeth, is a proof that obedience to monks and rabbis while disobeying Allah in worshiping them other than Allah, and it is Major Shirk which Allah does not forgive, as Allah says at the end of the verse, 'while they (Jews and Christians) were commanded to worship none but One Deity. La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).' [Soorah at-Tawbah (9): 31]

Similar is the Saying of Allah, 'Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayateen (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikoon (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].' [Soorah al-An'aam (6): 121]

Many people fall into this with those whom they make Taqleed of due to their lack of concern for a proof (from the Book and the Sunnah) when the person they make Taqleed of differs (with the Qur'aan and the Sunnah). It is from this form of Shirk.' [end quote]

So, adherence to the Legislation of Allah and abandoning the Legislation of other than Him is from the prerequisites of La ilaha illAllah. And Allah is the Source of Help.

Footnotes:

(*1) The complete verse, 'Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin do inspire their friends (from mankind) to dispute with you, and if you obey them [by making al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].' [Soorah al-An'aam (6): 121]

Chapter 7.4: Al-Ibadah: Its Meaning and what it comprises

Meaning of al-Ibadah: The basic meaning of al-Ibadah is humility and submission. In the Sharee'ah, it has numerous definitions, but their meaning is one. From them are;

- It is to worship Allah in conformity to what He has ordered upon the tongues of His Messenger.
- It is utmost submission with utmost love for Allah.
- A more general meaning of al-Ibadah is that it is a comprehensive term for everything that Allah loves and is pleased with from speech and actions inwardly and outwardly.

Worship is categorized as worship of the heart, tongue and limbs. Fear, hope, love, reliance, desire, reverence are worships of the heart. Tasbeeh, Tahleel, Takbeer, thanking Him by the tongue and heart are worships of the heart and tongue. Salaat, Zakaat, Hajj are worships of the limbs and heart. There are many other worships of the heart, tongue and limbs.

It is for the purpose of Ibadah that Allah brought into existence all the creation. Allah says, 'And I (Allah) created not the jinn and humans except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is the All-Provider, Owner of Power, the Most Strong.' [Soorah adh-Dhariyat (51): 56]

Allah informs us (in this verse) that the wisdom behind creating the Jinn and humans is that they establish His worship. However, Allah is not in need of their worship, but they are in need of Him due to their penury before Him, so they (ought to) worship Him in compliance with His Sharee'ah.

So, he, who does not worship Allah is arrogant.

He, who worships Him and others with Him is a Mushrik (one, who associates partners with Allah).

He, who worships Him by other than what He has legislated is a Mubtadi (an innovator).

And He, who worships Him with that which He has legislated is a Mumin (believer) and Muwahhid (one who establishes Tawheed in its correct manner).

Forms of Ibadah and what it Comprises

Ibadah has many forms, and it includes all forms of outward obedience of the tongue and the limbs and inward obedience of the heart, like remembrance of Allah, Tasbeeh, Tahleel, reciting the Qur'aan, Salaat, Zakaat, Siyam, Hajj, commanding the good and forbidding the evil, doing good to the relatives, orphans, poor and travelers. Similarly, love of Allah and His Messenger, fear of Allah and returning to him, sincerity in the Deen, (Sabr) being patient with His Rule and (Radaa) being pleased with His Decree, (Tawakkul) reliance upon Him, (Rajaa) hope in His Mercy, (Khauf) fear from His punishment (are worships of the heart). Thus, Ibadah includes all the actions of a Mumin (believer), if he intends to worship Allah with them or that which aids this purpose, even his habit (qualify to come under worshipping Allah) if he intends to worship Allah with them, like sleep, food, drink, buying and selling, seeking provision and marriage. Thus, all actions if accompanied by a good intention, develop into worship and worship is thus, not limited to the known rituals.

Chapter 7.5: Misunderstandings in defining al-Ibadah

Ibadah is Tawqifiyah: Meaning nothing can be legislated concerning it except with a proof from the Book and the Sunnah and that which is not legislated by Allah is considered a rejected innovation as the Messenger of Allah (sallalalhu alaihi wa-sallam) said, 'Whoever performs an action that is not ordered by us is rejected.' [Agreed upon] meaning the action is rejected and not accepted, rather it is written as a sin because it is disobedience and not obedience. The correct Manhaj of performing the legislated worships is moderation between being easy and lazy and harshness and extremism. Allah says to His Messenger, 'So stand you firm and straight as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits).' [Soorah Hud (11): 112]

In this noble verse, the correct Manhaj to perform worship has been mentioned, which is to adhere to moderation, without negligence or extremism, according to the legislation, 'as you are commanded.' Then he reinforced this by His Saying, 'and transgress not (Allah's legal limits).' Transgression is to go beyond bounds due to harshness and stubbornness and this is exaggeration. When the Messenger of Allah (sallalalhu alaihi wa-sallam) found out that three Companions, who considered their deeds insignificant, such that one of them said, 'I will fast and not break my fast.' And another said, 'I will pray and not sleep.' And the third said, 'I will not marry women.' The Prophet (sallalalhu alaihi wa-sallam) said, 'As for me then I fast and break my fast and I marry women, so whoever turns away from my Sunnah is not from me.' [Agreed upon]

There are two differing groups of people regarding the issue of beliefs:

The first group fell short in their understanding of Ibadah and became lenient in performing it until they cancelled out many forms of worship, and reduced the meaning of worship to certain actions, and some rituals that are performed in the mosques. According to them worship does not stretch over the house, office, workshop, streets, neither in their dealings, politics, in seeking judgment to their dispute, nor in any other aspect of life.

Yes, the mosque has a virtue, and it is obligatory to perform five daily prayers in it, but worship envelopes all aspects of a Muslim's life - inside the mosque and outside it.

The second group overstressed in implementing worship to the extent of exaggeration; they raised the Mustahabb (recommended) actions to the level of Wajib (obligatory), and prohibited some Mubah (permissible actions), and declared deviant and mistaken those people, who disagreed with their Manhaj (way) and proved their understanding to be incorrect.

And the best guidance is the guidance of Muhammad (sallalalhu alaihi wa-sallam) and the worst of affairs are the newly invented matters.

Chapter 7.6: Pillars of the Correct Ubudiyah

Ibadah centers around three pillars; love, fear and hope. Verily, Ibadah comprises of all these; love with humbleness, fear with hope. Allah says describing His believing slaves, 'whom He will love and they will love Him.' [Soorah al-Maida (5):54] and, 'But those who believe, love Allah more (than anything else).' [Soorah al-Baqarah (2):165] He said describing His Messengers and Prophets, 'Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.' [Soorah al-Ambya (21): 90]

Some of the Salaf have said, 'He, who worships Allah with love alone is a Zindeeq (heretic). He, who worships Allah with hope alone, is a Murjee, and he, who worships Him with fear alone, is a Hurooree (meaning from the Khawarij). He, who worships Allah with love, fear and hope, is a Mumin Muwahhid. Shaikhul-Islam Ibn Taymiyyah has mentioned this in his essay, 'al-Ubodiyah,' and he also said, 'Thus, the Deen of Allah is worship, obedience and submission to Him. As for Ibadah, its original meaning also denotes lowliness and submission. One says, 'a pathway that is mu'abbad,' i.e. it has become smoothed out because of being treading upon. However, the Ibadah that has been enjoined (upon us) encompasses the meaning of submission along with the meaning of love. It embodies the utmost degree of submission to Allah through utmost degree of love to Him... One who submits to a person whilst possessing hatred for him is not an aabid (worshipper) of him and if he was to love someone and at the same time does not submit to him, he is likewise not an aabid of him, as is the case of a man who loves his child and friend. Consequently, only one of the two (qualities) is not sufficient as far as the Ibadah of Allah is concerned. Rather, it is necessary that Allah be the most beloved above all else to the abd (the slave) and that he holds Allah to be the greatest of all. Indeed, none other than Allah deserves total love and submission....' [end quote] [See, Majmoo at-Tawheed an-Najdiyah, p.549] These are the pillars of al-Ubodiyah. Al-Allamah Ibnu'l-Qayyim (rahimahullah) said in Nuniyyah:

'Worship of Allah is utmost love for Him,
along with the worshipper's submission,
these are the two axis (Qutban), upon which the orbit of Ibadah revolves.
And it does not revolve until the axis are established,
And that which causes it to turn is the command of the Messenger,
Not desires, soul or Shaytan.'

He (rahimahullah) likened the revolution of worship to be upon love and submission for the beloved, i.e. Allah, to the revolution of a celestial body upon its axis. And he mentioned that the revolution of worship is by the command of the Messenger and what he has ordered, and not desire, and what the soul orders him or the Shaytan, because this is not worship. So, what the Messenger has ordered revolves the orbit of worship, not innovations, desires or blind-following of the forefathers.

Chapter 8.1: Proofs from the Qur'aan, the Sunnah and Aql (intellect) for the establishment of the Names and Attributes (of Allah)

1a. Proofs from the Qur'aan and the Sunnah

We have already mentioned that Tawheed is divided into three categories; Tawheed ar-Rububiyyah, Tawheed al-Uluhiyyah, and Tawheed al-Asma was-Sifaat. We have also cited a number of proofs for the first two categories. Now, we shall mention the proofs for the third category; Tawheed al-Asma was-Sifaat.

From the proof of the Qur'aan are: '**And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious**

speech against) His Names. They will be requited for what they used to do.' [Soorah al-Aa'raf (7): 180]

In this verse, Allah has affirmed Names for Himself, and informed us that they are Husna (Most Beautiful). He has commanded us to call upon Him by saying, 'O Allah, O Rahman, O Raheem (the Most Merciful), O Hayy (the Living), O Qayyum (the Eternal), O Rabb al-Alameen (Lord of the two Worlds).'

He has warned those who deny His Names, in that they are deviated from the truth because of it, either by denying the Names for Allah, or misinterpreting them by changing their correct meaning, or by other type of denial. He has promised to recompense them for their evil deeds.

Allah says, '**Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.**' [Soorah Taa Haa (20): 8]

'He is Allah, none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allah, none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.' [Soorah Al-Hashr (59): 22-24]

These verses are a proof for the Names of Allah.

1b. Proofs from the Sunnah

Abu Hurayrah (radhi allahu anhu) narrated, 'Allah has ninety-nine Names. Whoever believes in their meanings and acts accordingly will enter Paradise...' [Saheeh al-Bukharee (8/no.419) and Saheeh Muslim]

The Names of Allah are not limited to this number and the proof of it is what has been reported by Abdullah Ibn Masood (radhi allahu anhu) that the Messenger of Allah (sallallahu alaihi was-sallam) said, 'I ask you by every Name which You have Named Yourself with or revealed in Your Book or taught any of Your creation or kept with Yourself in the knowledge of the unseen with You, that you make the Glorious Qur'aan the life of my heart.' [Musnad Ahmad and Ibn Hibban graded it saheeh]

Every Name of Allah contains an Attribute of Him, Al-Aleem (All-Knowing) denotes Knowledge, al-Hakeem (the All-Wise) denotes Wisdom, as-Samee al-Baseer (All-Seeing, All-Hearing) denotes Sight and Hearing. Similarly, all Names denote an Attribute from the Attributes of Allah. Allah says, '**Say, 'He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.'** [Soorah al-Ikhlas (112): 1-4]

From Anas (radhi allahu anhu), 'One of the Ansaar used to lead the Salaat in Masjid al-Quba. Every time he recited a verse, he would begin with, 'Say, He is Allah, the One and Only...'

[Soorah al-Ikhlas] until its end, and then recited another Soorah with it, and he would do this in every Rak'ah. The people spoke to him concerning this, 'You begin with this Soorah and then you do not regard it enough until you recited another one. You should either recite it (only) or leave it and recite another one.' He said, 'I will not leave it, if you do not like it, I shall leave you.' They knew he was one of the best, and they did not like to be led by anyone else, so when the Prophet (sallallahu alaihi wa-sallam) came to them, they informed him. He (sallallahu alaihi wa-sallam) said, 'O so and so, what stops you from doing what people ask you to? What makes you recite this Soorah in every Rak'ah?' He said, 'I love this Soorah.' He (sallallahu alaihi wa-sallam) said, 'Your love for it will enter you into Paradise.' [Saheeh al-Bukharee]

And Aishah (radhi allahu anha) narrated that the Prophet (sallallahu alaihi wa-sallam) sent a man to a group of people and he used to recite to his companions during the Salaat. He would end with, 'Say, He is Allah, the One and Only.' So, when they returned, they mentioned this to the Prophet (sallallahu alaihi wa-sallam) so he said, 'Ask him why he does such a thing.' So they asked him and he said, 'Because it is an Attribute of the Most Merciful and I love to recite it.' So, the Prophet (sallallahu alaihi wasallam) said, 'Inform him that Allah, the Most High, loves him.' Thus, Soorah Ikhlas comprises Attributes of Allah

Allah has informed us that He has a Face, He said, '**And the Face of your Lord - full of Majesty and Honor - will abide forever.**' [Soorah ar-Rahman (55): 27]

And that He has two Hands, '**(Allah) said, 'O Iblees (Shaytan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands?'**' [Soorah Saad (38): 75] '**Nay, both His Hands are widely outstretched.**' [Soorah al-Maida (5): 64]

Allah becomes Pleased, Loves, gets Angry, Displeased as well as other Attributes of Allah which He has described Himself with or His Messenger has described Him with.

1c. Intellectual Proofs for affirming the Names and Attributes of Allah, which the Sharee'ah has stated are:

1. This Magnificent creation with their different forms and regulations and their functioning correctly to achieve the intended purpose. This signifies the Might of Allah, His Power, Knowledge, Wisdom and Will.
2. Kindness, beneficence, removal of harm and grief all point towards Mercy, Generosity and Bounteousness (of Allah).
3. Punishment and recompense of the sinful points out the Anger of Allah and His Hatred for them.
4. Honoring the obedient slave and rewarding them indicates the Pleasure of Allah and His Love for them.

Chapter 8.2: Manhaj of the Ahlus-Sunnah wal-Jama'ah concerning the Names and Attributes of Allah

The Manhaj (way) of the Ahlus-Sunnah wal-Jama'ah from the Salafus-Salih and those who followed them is to affirm the Names and Attributes of Allah as they have been mentioned in the Book and the Sunnah, and their Manhaj is built on the following principles:

1. They approve the Names and Attributes of Allah as it has been mentioned in the Book and the Sunnah with their apparent meaning indicated by the words and they do not interpret it contrary to its apparent meaning nor change its words or what they indicate.
2. They negate any resemblance between the Attributes of Allah and the creation, Allah says, 'There is nothing like unto Him, and He is the All-Hearer, the All-Seer.' [Soorah ash-Shuraa (42): 11]
3. They do not exceed what has been mentioned in the Qur'aan and the Sunnah in affirming the Names and Attributes of Allah. So, what Allah and His Messenger has affirmed, they affirm it and what Allah and His Messenger has denied, they deny it and matters, in which Allah and His Messenger are silent, they are silent about it.
4. They believe that the texts mentioning the Names and Attributes of Allah are Muhkam, whose meaning and explanation is understood, and they are not Mutashabih (unclear). So, they do not hold back its meaning, as they have been accused of, by those who lie against them, or those who do not know their Manhaj from the contemporary writers.
5. They do not speak about how the Attributes of Allah are and do not even research concerning it.

Chapter 8.3: Refuting those, who deny all the Attributes of Allah or deny some of them

Those who deny the Names and Attributes of Allah are of three categories:

- 1. Jahmiyah:** They are the followers of Jahm Ibn Safwan and they deny all the Names and Attributes of Allah.
- 2. Mutazilah:** They are the followers of Wasil Ibn Ataa, who deserted the circles of Hasan Basree. They affirm the Names of Allah as if they were just words without meaning, and they deny all the Attributes of Allah.
- 3. Ashaairah and Maturidiyah** and those who follow them. They affirm the Names of Allah and some Attributes and deny some. The notion/pretext upon which they have built their Madhhab is, 'to refrain from any resemblance of Allah to His Creation.' They claim that sharing of the name, attribute and the meaning (between the creation and Allah) necessitates likeness in reality and this means resembling Allah with His Creation in their view. So, they have imposed the following two matters upon themselves:
 - a) Making Taweel (false interpretation) of the texts of the Names and Attributes of Allah from their apparent meaning, like interpreting the Face to mean His Essence, and His Hands to mean His Generosity.

b) Making Tafweed (leave the meaning to Allah) of the Names and Attributes of Allah to Him. So, they say, 'Allah alone Knows what it means,' along with their belief that they are not to be accepted upon their apparent meaning.

The first group known to have denied the Names and Attributes of Allah were some Arab pagans about whom Allah revealed, '**Thus have We sent you (O Muhammad) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (Allah).**' [Soorah Ra'd (13): 30]

The reason behind the revelation of this verse is that when the Quraysh heard the Messenger of Allah (sallallahu alaihi wa-sallam) mention (Allah with the Name) Rahman (the Most Beneficent), they denied it. So, Allah revealed, '...while they disbelieve in the Most Beneficent (Allah).' Ibn Jareer mentioned that it was during the treaty of Hudaibiyah, when the writer began to put into writing the treaty between the Quraysh and the Messenger of Allah, he started with, 'Bismillah ar-Rahman ar-Raheem' (In the Name of Allah, the Most Beneficent, the Most Merciful). The Quraysh objected to it saying, 'We do not know who Rahmaan is.'

Ibn Jareer also reported from Ibn Abbas, 'The Messenger of Allah (sallallahu alaihi wa-sallam) used to invoke (Allah) with the words, 'O Rahman, O Raheem.' The Mushrikeen said, 'He claims to call upon one, but he invokes two.' So, Allah revealed, '**Say (O Muhammad), 'Invoke Allah or invoke the Most Beneficent (Rahmaan), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.'**' [Soorah al-Isra (17): 110]

And Allah said in Soorah Furqan, '**And when it is said to them, 'Prostrate to the Most Beneficent (Allah)! They say, 'And what is the Most Beneficent?'**' [Soorah al-Furqan (25): 60]

So, these Mushrikeen are the predecessors of the Jahmiyah, Mu'tazilah and Asha'irah, and all those who deny about Allah what He has affirmed for Himself, or His Messenger has affirmed for Him from the Names and Attributes of Allah. What evil predecessors for evil successors...!

A Rebuttal

They can be rebutted in many different ways:

1. First Approach: Allah, the Exalted, affirmed for Himself Names and Attributes, and His Messenger (sallallahu alaihi wa-sallam) too affirmed for Him. So, denying them for Allah or denying some of them is denying what Allah and His Messenger (sallallahu alaihi wa-sallam) has affirmed. This implies contradicting Allah and His Messenger.

2. Second Approach: The existence of some attributes in the creation and some names being used by them does not imply resemblance between Allah and the creation. Because the Names and Attributes of Allah are special of Him, and the Names and Attributes of the creation are particular to them. Just like Allah has an existence, which does not resemble the existence of the creation, similarly, He has Names and Attributes that do not resemble the Names and Attributes of the creation. Likeness in the Name and the general meaning does not necessitate likeness in reality. Allah has called Himself Aleem (All-Knowing), Haleem (All-Wise), and He also called some of His slaves Aleem, He said, '**And they gave him glad tidings of (Aleem) an intelligent**

son, having knowledge (about Allah and His religion of True Monotheism).' [Soorah adh-Dhariyat (51): 28] meaning Ishaaq. And He named the other Haleem, 'So We gave him the glad tidings of (Haleem) a forbearing boy.' [Soorah as-Saffat (37): 101] meaning Isma'eel. So, One Aleem is not like the other, similarly, One Haleem is not like the other.

And He called Himself, 'Truly, Allah is Ever All-Hearer (as-Samee), All-Seer (al-Baseer).' Similarly, He has named some of His slaves Samee and Baseer. He said, 'Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.' [Soorah al-Insan (76): 2] So, One Samee is not like the other and One Baseer is not like the other.

And He called Himself ar-Raouf (full of kindness) and ar-Raheem (Most Merciful), 'Verily, Allah is, for mankind, full of Kindness, Most Merciful.' [Soorah al-Hajj (22): 65] and He called some of His slaves, Rouf and Raheem, He said, 'Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he is) full of pity, kindness, and merciful..' [Soorah at-Tawbah (9): 128]

Similarly, He described Himself with Attributes, and described His slaves like that, like His Saying, 'And they will never compass anything of His Knowledge.' [Soorah al-Baqarah (2): 255] Thus, He described Himself with Knowledge, and described His slaves with knowledge, 'And of knowledge, you (mankind) have been given only a little.' [Soorah al-Isra (17): 85] and He said, 'We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah).' [Soorah Yusuf (12): 76] and He said, 'those who had been given (religious) knowledge said...' [Soorah al-Qasas (28): 80]

He described Himself with strength, 'Truly, Allah is All-Strong, All-Mighty.' [Soorah al-Hajj (22): 40] and, 'Verily, Allah is the All-Provider, Owner of Power, the Most Strong.' [Soorah adh-Dhariyat (51): 58] and He described His slaves with power and said, 'Allah is He, Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He, Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).' [Soorah ar-Rum (30): 54] and others.

So, it is known that the Names of Allah are specific to Him and befit Him, and the Names of the creation are specific to them and befit them, and similarity in name and meaning does not necessitate likeness in reality.

And this is apparent, al-Hamdulillah.

3. Third Approach: One, who does not possess perfect Attributes, does not deserve to be ilah (deity) and this is why Ibraheem (alaihis-salaam) said, 'Why do you worship that which hears not, nor sees...' [Soorah Maryam (19): 42] and Allah said in the refutation of those who worshiped the calf, 'Did they not see that it could neither speak to them nor guide them to the way?' [Soorah al-A'raaf (7): 148]

4. Fourth Approach: Verily, affirmation of Attributes is perfection, and denying them is deficiency. So, he who does not possess Attributes is either nonexistent or imperfect, and Allah is free from it.

5. Fifth Approach: Making Taweel (changing the meaning) of the Attributes from its apparent meaning has no proof, so it is false. And making Tafweed (leaving the meaning to Allah) means that Allah has addressed us in the Qur'aan with something that which we do not understand its meaning and He has asked us to ponder over the whole Qur'aan, so how can we ponder over it when we do not understand its meaning?

Thus, it has been proved from the above that it is crucial to affirm the Names and Attributes of Allah as they are and deny any resemblance to the creation, as Allah said, '**There is nothing like unto Him, and He is the All-Hearer, the All-Seer.**' [Soorah ash-Shura (42): 11]

So, He negated for Himself resemblance to anything, and affirmed for Himself Hearing and Sight. Therefore, it has been proved that affirming the Attributes (of Allah) does not necessitate resemblance, and it also proves affirming the Attributes along with negation of resemblance. This is the meaning of the saying of Ahlus-Sunnah wal-Jamaa'ah regarding denial and affirmation of the Names and Attributes 'Affirmation without resemblance and Purification (of Allah from any defect) without denial.'